

The Preface of the translator.

Eusebius Pamphilus/the transla-
tore of this folowing treatyse/
vnto the christen reader.

See grace and mercy of our heuinly fath-
ther with the trewe knowlege of his
son̄ Jesus Christ / which the deuyl and
his members now labor with toth and
nayle to blemissh and subuert thorow Antis-
christ the pope and his generacion/be dayly
multiplied and cōfirmed in the/most christen
reader. This folowing treatise/as it was first
written of as worthy a prophet as hath bene
since the Apostles tyme/for a warning vnto
his dere contry men / Even so the state of my
naturall contry of Ingland / euer the which
god threateneth now his terrible wrath/ stan-
ding in the like danger / I thought that my
naturall duty to wardes my contry required
so mech seruice of me as to traſlate the same
in to the Inglissh tong/ iff parauenture god
will worke in the hartes of the readers therē
off/ by folowing the covonell ministred thea-
rein / to preuent that subuersion and extreme
inconuenience which at this present hangeth
ouer their heades. And though the papistes

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I shall parauenture frowne and fume thereat/
I care not moch therefor/ for seeing the deuell
hath so bewitched them that thei care not
what destruction thei work to wardes their
contry/ so that their kingdom may floriss^t
againe/ I am well assuered that nothing
proceding off the spirite of god/ can content
or please them. And to say the trut^y/ for as
moch as thei defyle them selues with Ydolas-
try/supersticion/fals religion/ and with per-
secuting of the trewe professors of the gospel/
thei are not worthy that any good thing shul-
ld delyte or content them or that any godly
aduertisement shuld sink in to their heades.
But such as haue the trewe feare of god in
their hartes/ let them take it as a profitable
admoniciō vnto them/ with thankes geuing
vnto almighty god/ that he hath stirred vp
such instrumentes indewed with such a gra-
ce and spirite whereby thei may be warned
and aduertised how to auoyde such imminēt
dangers as their sinnes and vnthankfullnes
haue not only worthily deserued/ but also/in
maner/brought vp on their neckes. If such
warnings as haue proceded of the like spirite
as this present aduertisement was written/
had bene regarded in time/ parauenture god
wold haue spared vs our late Josias/ noble
king Edward of famos memory/ a little long-

gar.

of the translator.

gar. O Ingland/ Ingland/that thy sinnes/
vnthankfulnes and securite were such that
thei prouoked god to take frō the such a prin-
ce thorow whom thou mightest so quietly
and religiosly haue bene gouerned / and to
send the such now as god abowt to bring the
in thialdom and subieccion vnto alienes and
to conquer the with tyranny and seduce the
with fals relygyon. O Ingland / Ing-
land thy nobles were preached vnto and told
playnely inough by gods prophetes / that
gods wrath was at hand iff thei wold not re-
dresse their enormityes / but thei could not be
hard / yea thos to whom thei preached made
a mock and a Jest at their ernest cryeng and
calling vp on them / axing them who made
them so moch of gods cowncell. It wold ne-
uer synk into their heades that god wold so
deale with them as the preachers owt of the
spirite of god threatened them. Thei thought
parauenture that it was inough for them to
pretend gods trewe religion how little so euer
thei framed their lyues thereaftur. But god
hath now metely well taught some of them
the priyce of pretēsed religiō euē as he taught
the Jewes in the old testament how little he
regarded their pretēse of religion cryeng The
Temple of the Lord/The Temple of the Lord
and shewing in their lyues nothing but dis-

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solutenes/securite/and epicurisme. God grāt
that the penance which thi that be lately ta-
ken a waye haue felt so: their contempt and
dissemblyng with god / may be an oceasyon
to ihos that are yet lefft behidn / to consyder
with them selues and to call to rememb:ans
how good god is yet vnto them/ to call them
styll to the credyting of the godly preachers
doctrine (I meane not of the papistys/Antis
chistes messengers which now fyll all pul-
pettes full with most shameful lies and most
detestable blasphemies) seing god hath shew-
ed in some of the examples of such pos-
nysshmentes as thi told them before off.
Which is a mest infallible token that thi were
re gods trewe prophetes and that it was his
trewe religion which thi preached. And thea
refor hath god taken some of the a way / that
the penysshment of them might be a warning
vnto the rest to repent their negligens and
contempt of his wōd whan thi had it tre-
wely and faithfully preached vnto them/ and
to endeuer them selues to beware hereaftter
how thi contēmne gods wōd at the mouth
of his preachers and prophetes agayne:lesse
iff thi neglect this further warning more
than their felowes had / god may gyue them
also a further and a sharper penance. This
shuld my lordes and the nobles doo/ wheres-

by

of the translator.

by the trewe feare of god might appeare to
be in their hartes/ and not to fall frō contēpt
of gods holy word to the vitter renowncyng
and denyeng of it / and to seme to feare more
a weake creature(As Peter did the gyrtle) thā
the mighty god which hath the hartes of all
creatures in his hādes. Truly/ Truly/ this is
not the way to pacifye gods wrath/ for to des
nye his trewe religion and to consent to ab
hominable Idolatry / but rather to finde it
more feruently against vs. Ye haue parauens
ture/policies/fetchys and diuises in your hē
ades / but take heide lesse thei deceyue yow.
Think not that god is bound to your polly
cies and drifftes. I never sawe/nor hard yet
that euer any pollicie or fetch against the will
of god / came to any good end and effect at
length. As I could reherse many examples
euyn in our tyme.

Thus moch be spokē to the nobles for their
aduertisement: whos insolency and supyne
dissolutenes without doute hath bene a gre
at cause of this plague that is now come vp
on vs. Not with standing I meane not thes
reby to cleare and excuse the inferior and mes
ane sort as though their part were not thes
rein also. How vnthalful haue thei bene al
so in receyving and how slack in folowing
the ernest aduertisementes that were daily

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geuen them. I meane not only of the blynd
papistes which wayted and gaped daily for
the restoring of their wicked masse and other
damnable Idolatrie (wherewith the deuell
hath now filled their mowthes ful) thinking
that all shuld be well iff thei might ones haue
ne that agayne. (Now thei may see what it
hath brought / and what it is like to bring/
namely the subuersion of the whole state of
theralme / the ouerronning theredoff with a
strange nacion and such a nacion as is the
most vyle and godles nacion vp on earth/
The vtter destruccio[n] of them selues and of
their posterite for ever. Let them now make
mock of papistry that list thei see what frutes
it hath brought with it / and what it is like to
bring more / iff thei wil nedes haue it.) I mes
ane not / I say / only of them / but even also of
thos which haue knowen and professed gods
religiō. That the same may well be sayd vnto
vs all ad to the whole realme generaly whiche
christ spake vnto Jerusalem in the xix. of Lus
fe / that all thes plages are come vpon vs
because we did not acknowlege the tyme of
our visitacion. Let vs all therfor repent our
former negligence. Let vs all amend our for
mer favates / And also let vs all be trewe folo
wers of the gospell in dede as we haue long
beneprofessors theredoff in word / And than
devots

of the translatour.

Dowtles god shall cease and withdrawe his
plage wherewith he had mynded to scourge
vs/he shal driue the papistes and the alienes
(which thei goo abowt to bring in to main-
teyne their kingdom and to make them selues
strong against god) owt of our contry/that
where thei sought but one waye to come in/
thei shal sete x. to flee owt of it agayne. Let
vs not contemne such warnyngs and admo-
nitions as this contained in the treatise folos-
wing. And specially let no man misconstrue
it/but reade it with iudgemēt as an instruc-
cion not to stirre any man to vnlawful rebels-
lion (as I dowt not but the papistes gods
sworne aduersaries will be redy to say/where
as thei and no nother are the aucto:rs of all
myschefe / as may most manifestly appeare
to any that hath but halff his right witt)but
only as an aduertysement that no man minis-
ter any aide or obedience to such tyrannes as
bend them selues against god and his word
and to the subuersion of their natural contry.
In which case it is not only vnlawful to obey
them or in any wyse to consent unto them/
but also most lawfull to stand in the defence
of goddes religion and of the lawdable and
awncient state of their cōtry against such vns-
circumcised tyrannes (thei shal never be cal-
led magistrates of me til thei shewe them selfs

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nes worthy of that name) as goo abowt such
Devilliffl enterprises. The god of heauē with
his mighty hand confound them.

Thus hast thou most gentle reader/ both
the scope of this admonicion / and also partly
the occasion that moued me to translate it.
Put now thy indenor (iff thou be a trewe
Christiane and hast any trewe naturall loue
to thy contrye / to thy selff or to thy posteritye)
that it be neither of the first auctor written
nor of me translated in vayne. And here
with let my Junker papistes which now are
in their ruff and tryumph aboue the moone/
Crieng Crucifige vp the gospell and the poos
reprofessors thereoff/ take their aduertisement
also / that when god hath vsed them as his
scourge and rodd to that that his divine cos
wncell hath determinyd / than can he fynd
them ovet wellinough and gyue them their
penance / from the whiche their masse Ydoll
(make thei never so moch of it) shall as little
saue ad deliuer the/ as Baal saued the wicked
fals priestes and other that worshipped hym
and roke hym for their god.

God be merciful to his churche and flock
of Ingland and delyuer the same from
the vyalence of vnmercifull tyrannes
and vngreyous papistes.

A M E V.

The

The Preface of IO. Philip Melancton.

MY Sōur sāuior Jēsus Chryst the Sōn of God offered vp hym selff vp on the crosse vnto his eternall fāther for our sinnes (Māry and John stādyng next vnto hym) immediately before his death / he gave vnto John a specyall charge ouer his mother Māry / whereby he signified that he wold all men / and specially Rulers and Gōvernors to haue the care and charge of his poore churc̄h which suffereth in the wōrld cōtempt / slāder / and afflicciō: wherfor all men vp on earth and specially the trewe members of christes trewe churc̄h / from the beginning of the wōrld vnto the end / ought to consider with them selues / and standing vnder the crosse of Chryst / there to behold and to ponder this meruelos wōrk that the sōn of god shuld beare and suffer such terrible wrāth of his eternall fāther for vs / and embrāce the singulār grāce and mercy purchessed thereby vnto vs: and we all to shewre our selues thāckfull therfor: knowing that our whole lyffe and death also ought to be dyrected vnto this end specially / that god may be praised: and aboue all / that the trewe doctrine of this great and singulār

singular work might be preserued. And agas
yne that we ought to be thanckfull for this
wonderfull benyfyte of god. And therfor to
maynteyne and preserue that churche off his
which doth preach / teach and imbrace thys
trew and sincere doctrine and calleth vp on
the very trewe god in the knowlege of chyst/
according vnto the saing of our saviour christ
vnto peter / whan thou art conuertyd / con-
firme and strengthē thy brethern. Whereuns
to all men doo applye and indeuor them sel-
vis (yff they be not alldogether rude and god-
les but haue any sparkle of godly knowlege
and of the trewe faith in their hartes) namely
that mankinde shuld not liue lyke a brute beast/
seking only an easy life for him selff / but all-
weys to labor how the knowlege of god may
best be furthered / and the trewe religion best
maiteined and preserued. And this is my er-
nest desyre that all chysten hartyis inspyred
with the feare of god / wold at this present
consyder and remember / what duty and alle-
gyans thei owe vnto god in thes dangerous
and troublesom dayes and in this heuy tyme.
ffor in as mod as it is most euident that the
pope (the sworne enemy of all trewe christya-
nes) doth all that he can possibly to the intent
to suppresse the trewe doctrine and religion
which hath bene preached and mainteyned
thes certen yearys / and to establyss and sett

vp

vp againe his ydolatros seruice and superstis-
cyos errors: It is he that seduceth kings and
princes. And vsing the crafty conueyans of
wicked bisshops and pristes/moueth them to
murther and shedding of blood / which by
bringing alienes and strangers swoyne vnto
hym / in to all realmes/ meaneth at length to
subuert and abolissh the awncyēt lawes and
whole state of noble and godly comon wel-
thes and so to work a generall destruction for
euer.

Now what euery honest and trewe hart
ought to doo in such case/all godly men inde-
wed with any godly vnderstanding/may eas-
sily perceyue and consider.

And fyrst thus moch are all men bounde
vnto god that thei minister no maner of aide
nor assistans whereby ydolatry or fals religi-
on might be strengthned or mainteyned/accor-
ding as it is written/Thow shalt not mas-
ke thy sylfe partaker of other mens synnes.

It 2. Cho. 6. Ye shall not help the vnfaith-
ful/or the vnbyleuers (vndestrand) to confir-
me or stablyssh ydolatry. ffor how can chrys-
t and belyall agree to gether: And what a coly-
thyng is it for the temple of god to be stuffed
with ydols: Now are ye the temple of the li-
uyng god / As god saith / I wyll dwellin
them/ and walk in them/ and I will be their
god and they shall be my peple. Wherefor de-

part

part and separate your selues a way from
them saith the lord.

Secondarily / euery one that doth not ver-
terly contemne and despise god / is thus moch
also bounde vnto hym / that he mynd and
desyere to haue his faith and byleffe in god /
knowen vnto other. For thereunto is mans
fynd specially created / that we shuld knowe
and prayse god and also witnes and testifye
vnto other / of hym. And our saviour christ him
selff saith / he that denyeth me before me / him
wyll I denye agayne before my heuenly fa-
ther. And this confession must be made ac-
cording to euery mans calling / state / and
degree. Such as be preachers and ministers
must confess hym by preaching of trewe do-
ctrine. Such as be rulers and gouernors
must confess hym by abolishing and subuer-
ting of ydolatry and superstition / and by
mainteining of trewe doctrine and religion.
And all that can help by any maner of mea-
nes / either with body or goodes / to the mas-
tinenans of the same / ought to endeuor them
selues earnestly thereunto according to the
saing of S. Joh̄n. i. Joh. 3. Hereby doo we
knowe the trewe loue / that / lyfe as christ be-
stowed his lyfe for vs / euuen so shuld we be-
stowe our lyues for the brethern. Let euery
one consyder and ponder thes and such lyfe
aduertisementes by them selues / and hauing
allwoyed

allweyes an eye and respect vnto the same/let
them than reade and merke this treatise folo-
wing with diligence.

And specially for as moch as all men are
not off one mynd/but some take and esteme
the trewe honor of god/the trewe invocation
religiō and doctrine/for the most speciall and
most necessary thing to be sought / and some
not: And agayne some are more feruent and
constant in the same than some other. Least
thorow the euell persuasions of the worst
sort/many other which knowe not the matter
nor the danger thereoff might be seduced
and ledd amisse/this admoniciō and aduers-
tisement therfor shall be very necessary and
profitable. ffor let the enemyes of god and of
our contry pretend what thei will/that thei
meane not to be of cowncell nor to subvert
our old awencyent lawes: whan they haue
onis their purpose/we shall see that that was
their speciall dryfft. ffor all their fayre wor-
des and flatering persuasions are nothing
els but trappes to deceyue the syngle sor
with/till they haue wrought their feate.

Some of them pretend and say that thei
mind nothing lesse than to establiſſh the su-
premacy of Antichrist the biffhop of rome/
but if it were well sought it wold appeare
that most of their practyses and fetches come
from rome. And that a gret part of thes pro-
cedings

cedings haue not bene wrought nor practis-
ed with owt his aduyse. What iff vertuos
and godly princes which haue sett them sel-
ues against his kingdome / haue bene betra-
yed and destroyed by the subtile practises of
such ympes of his as haue borne swinge by
their dissimulaciō abowt such vertuos prin-
ces. O how many subtylties hath satan to
assault christes kingdom with: I warāt yow
it hath cost the bisshop off Rome many a
nyghtes watch / yea many a pownd before
thes practyses were brought to this passe
which are now a brewing. Yet god hath lefft
some holis open whereby such as haue any
understanding may spye their driftes. Ffor
why doo they hold godly / vertuos / lerned
and most worthy cowncelers in prison / but
only becaus they feare lest they wold hynder
and withstand some of their enterprises and
proceedings: Let all thos therfor that beare
trewe hartes towardes their contry / suffer
them selues to be admonisshed in tyme.

Ffor yff the Spayneardes doo ones enter
into our contry / and may be suffered to nest-
le them selues there / they will not only at lens-
gth crepe in to the chefe dukedomes / erldoms
and lordships and deale the same among the
selues / but also will establissh the Idoll of
Rome and the whole cursed papacy agayne.
Which all our contrye shall repent and revoc-

for euēr. And yet that is the chese thing that
the spirituall prelates in gyuing their ayde
and cowncell thereunto/ doo seke. Thei care
not what become of this whole noble naci-
on / nor what villany be vsed therin (as the
Spaneyardeſ are moſt vyle and beaſtly pep-
le geuiyn to vice and briuitiſhnes) ſo that thei
may uphold and maintaine their kingdom of
yдолatrie and ſuperfticion and may reigne
againe. The lord of heauen diſappoint and
ſubuert their enterpryſes. For what ſo euer
thei can alleage or pretend to charge thos
with which haue imbraced and ſett furth the
trewe religion / As many as haue any indi-
ferent knowlege and underſtanding (yff thei
will not ſpeake againſt their own conſcience)
muſt nedes acknowledgē and confeſſe that di-
uers high poyntes and neceſſary articles of
chriften religion haue bene ſincereſly and pu-
rely taught and declared by them / And di-
uers notable errors haue by them bene di-
closed / which before were taught and prea-
ched opēly in pulpets whereby the peple wē
re pityfully ſeduced. And now ſuch as haue
treweſly and faithfully labored and traueled
to ſett furth the trewth to abandon ſuch ydo-
latry and ſuperfticion as the peple hath bene
extremely blinded with/to plāte trew / neceſſa-
ry and holsom doctrine and to roote ouer all
faſede and hypocriſy / thei are rewarded for

B

their labor with imprisonment/deprivaciō of
their lyuings and goodes and with such like
rewardes. Other causes may well be pretens-
ed of the persecutors and comō cutthrotes/
as we may heare / but thes are the very cau-
ses in dede. How long god which is iust in
all his workes / will suffer and vse them as
his scourges (as Dauid sayth / the wicked
man is a scourge of the lord) that lett them
looke vnto. ffor where they pretēd that moch
disorder/dissension / negligence securite and
offence dyd reigne among the professors off
the trewe religion without redresse or refor-
macion/ &c. It can not be denied nor thei
them selues will not denie but that all this is
trewe in dede/ And moreouer that thei are las-
den with diuers infirmityes and sinnes as
well priuate and secret/as open and manifest
also and that there haue bene many wedes
among them (as euer more haue bene in the
trewe church of god) which haue all weyes
waken and sprong vp amōg the good corne.
As with Dauid / Nathan and other trewe
mēbres of gods church in thos dayes / sprāg
vp Absalon / Achitofell and other vnprouis-
table wedes. But what than? Shuld the
peple of god by reason of such offences or by
caus of their own or off other mennes infir-
mityes / utterly haue denyed and rejected the
trewe doctrine and religion/and yeld to ydos-
latry

Iatry and supersticion/as our(yea rather chris-
tians) aduersaries wold haue vs now to doo:
Why doo not the higher powers / the yoly
prelates and the fawt spyers labor to redresse
and reforme such offences as thei see in any
of them that haue professed the sincere religi-
on: Or why at the least dyd thei not labor to
restore the trewe discipline of the gospel/ that
thereby such offence gyuers might haue bene
redressed and brought to an open christen pe-
nance for the welth of their own soules and
& good example vnto many other: Why dyd
thei not this/ I say: Why: Mary becaus so-
me of them feared less thei them selues might
parauenture be the first vp on whom the treu
discipline ought to be exercised. Let the first
examine their own consciences/ and than tell
me whether I haue sayd any thing but the
trewoth or no: Vlo/Vlo/the trewe discipline iff
it might haue bene frely restored wold not
haue suffered such offences to haue reigned
neither in highe nor in lowe/neither in the spi-
rituall nor yet in the lay sort / as the aduersa-
ries haue fownd fawt with/ and pretended
for the only causes whiche haue kept the from
the same profession. The godly preachers ha-
ue testified sufficyently in their open exhorta-
cions that such disorder/ dissolutenes of lyfe/
slanderous examples/ mispending of the tyme
with vngodly and vnproufitable pastimes.

B ij

as haue bene vsed of the gentlemen dysfars/
and the lady Carddeplayers as well in the
court as in the contry / were not agreeable to
the profession of chrisites gospell. what could
thei doo more but opely rebuke such enormy-
ties seing thei wold never suffer them to ex-
ercise the trewe order of discipline vp on any
trāssgressors? If this discipline which hath
long bene earnestly called ffor might haue been
ne obteined / A nomber off vnp:eaching pre-
lates / of Ydle belly bishbops / shuld not haue
bene suffered to loiter as thei dyd and to sped
the patrymony of the churche vnproufitably.
But now we may see that thei plaid the dis-
sembling lurkers / gaping / working and pra-
ctising for a Daye wherein thei might shew
the them selues as thei were and as thei now
appeare / where as the right order of disciplin
ne wold haue brought the to the trewe pro-
fession of sincere religiō and also to the prac-
tise thereof in their vocation. And so wold
it haue done also my lordes and gentlemen
scrapalles which vsed the gospell for a cloke
of their couetosnes. In summa / we lacked no-
thing but discipline to haue reformed all the
enormities with / what so euer thei haue been
/ that our aduersaries haue found fault
with / in the profession of our trewe religion.
But let them laye all the faultes / infirmities
and offences which thei haue marked and
espied

espied in the professors of the gospell vpon
one heape / thei all together yff there were a
thowsand more of them / are farre inferior / and
incomparably lesse than the manifold erors /
impiety and Idolatry of the Mass / of the la-
tine seruice / of the inuocation of sanctes / of
the filthy and abhominable pretended chaste-
te / that is of the Sodomitacall single life of
priestes / and of such other hypocrisy and sus-
persticyon as our aduersaryes / goo about
with fyre and fagott / with roth and nayle to
maienteine and to sett vp for the seruice of
god.

Hv for not with standing that among the
members of the trewe church and among the
professors of the trewe religion there reigne
many and diuers infirmities and enormities
whiche thei espie dayly in them selues / yet the
trewe godly sort doo cōceyue trewe and haſ-
ty repentaunce for their weakenes and thei res-
mayne nor contine we not therein as the spi-
ritual professors of single lyfe doo in their hos-
redome and filthy abhominacion. And what
so euer infirmityes thei haue otherwyse / Yet
this horrible vyce haue thei not (thankes be
to god) to maienteine Ydolatry / Wittingly to
persecute the truthe / nor to murther the godly
professors of the gospell. Thes detestable vys-
tes / murther / Blasphemye and Ydolatrye /
whiche are the most trewe and infallible to

nes of the papistes and aduersaries of christ/
are not to be fownd among them. ffo: thes
worcs are the speciall worcs of the deuell/
which he practiseth and worketh in his mem-
bres/whereby he declareth and speweth out
his poysone / malice and hatred against god/
as it is written/Ye are off the deuill which is
a lyar and a murtherer.

Thes are sinnes whiche all men ought spe-
cially to flee/ and daily to praye earnestly vnto
god that he will preserue them that thei fall
not in to any of thes abhominacions.

And he that looketh vp on the lyfcs of the
professors of the gospell and also of the papi-
stes / And by reason of the infirmitieis whiche
he seith in both their liues stādeth in doute to
whiche of thes he may ioine hym selff/he ought
to remēber and to consider this that he ought
in no wise to take part with them whiche are
yдолaters/maynteners of blasphemyes/pers-
secutors and murtherers of the trewe members
of christ. And though thei shuld venter their
lyues thereupon and goo the same waye that
Abell went / Yet haue thei this notable com-
fort / that god heareth their prayers and will
be mercifull vnto them. ffo: all other sinnes
shall be forgeuen: But the manifest blasphem-
ing of god by yдолatrye / that is to saye/he
that eyther mainteineth or helpeth to main-
taine yдолatry or false religion and is a perfe-
cutor

tutor and a murtherer of the trewe professo:rs / or a fautor of such murtherers shall never be forgeuen. And god knoweth many of the contrary part whiche doo refrayne from persecuting of the trewe doctrine for no other caus but to thintent to auoyde thes ij. pointes (blaspheming of god and murther) for gods honor and for their own saluacions sake. And it is manifest ynough that diuers of them thankes be to god haue sought neither pleasure nor mony / nor dignitie / nor yet any other thing that the world estemeth / but rather haue suffered moch sorrow / misery and opprobrye. Now iff such shuld spend their lyues as Abel did and suffer death thereupon / such a death shuld be more acceptable vnto them than all the lyfe and pleasure of Cayn / than all the pompe and ryches of the Cardinals and bisshops. ffor all men are detters vnto death notwithstanding. But this must euery one of vs alwayes consider how we may stand affter this lyfe before the iudgement of god and of his whole churche at the latter day euerlastingly. And as we haue besore our eyes the examples of Abel / Jeremy / John the Baptist / Christ hym self / Paul and other of the Apostles how thei all were murthered of tyrannes / Euen so let them be sufficient witnesses vnto vs / that affter this lyfe another euerlasting iudgement shal be hol-

den and kept. And therfor let all men take it
for an hygh honor and for a singular grace to
put their lyues in Jepardy for the confession
of the trewe fayth and religion of god/ As
“ Christ sayth / feare not them which can doo
“ nothyng but slaye the body / As for the sowle
“ thei can not slay / ic. And soþ as moþ as it
may well appeare that this is the scope and
end of all practises of the lordes and bishops
by their procedings / to bring in the bisshop
of Rome againe / and to establiſſ his ydolas-
try and errors whereby thei may reigne and
abuse the peple againe as thei haue done in
tytles past / and to bring our contry to a per-
petuall deſtruccion / it is most certen that all
honest and trewe hartes may lawfully refuz-
ſe to obey them / and ought in any wise refuze
to help or to aide thē. And where as thei will
object and saye that ſubiectes ought to obēie
all comandementes and procedings of their
magistrates / although it may be brefely an-
ſwered vnto them / that the biffhops and pre-
lates whiche are the chefe workers of this my-
ſery are not the magistrates whom the infes-
tioþ peple are bounde to obeie / yet let this an-
ſwer ſtey all mens conſyences / that the regi-
ment of the comon welth is ſuch an ordinans-
ce of god wherein the Magistrate hath his
appoynted boundes as well as the ſubiect.
And for as moþ as god is the highest lord.

yff

yff the worldly Magistrate attempteth any
thing against him/the inferior sort may lawfully
fully refuse to obey hym alleging for them
selues that thei can not nor may not disobey
god to obey and to serue them. As/for an ex-
ample /Abdias dyd very well in keping the
prophetes priuily in dennis and secret places
contrary to the commandment of his kyng
which commadde them all to be slaine. And
in lyke maner the Armenians did well and
nothing but right fully in defending their
church and their cōtry against their emperoz
Maximiane. Victorinus was a great prince/
which in the time of gallientus had the empe-
tors auctoritee in the gouernement at Coley/
And dyd gouerne there very laudably / Yet
was he lawfully slaine of his own secretary
which forond hym abusing his wyfe.

Marius also a noble prince/ dyd pardon a
yong sowldger / and set a crowne vp on his
heade becaus he slew his captaine (which
captaine not with standing was Marius
high frynd) becaus he did it in his own de-
fence. Such factes in christen men are right
and lawful and doo please god well. Ye a thei
are speciall testimonies of the iudgement of
god against unlawfull violence and intoller-
able pryde and presumption of tyrannes.

And what is it els but tyrannye / to goo
abowt to set vp manifest ydolatry/to seperate

godly men from their lawful wiues/to bring
in strangers which shall subuert the state of
the comon welth and such like. for it is easie
to perceyue that yff the Spaneyardes and
their traine may ones beare rule in the Cyties
Dukedoms and lordshypes of our contry
(which god of hys mercy forbidd that euer
thei shuld doo) where as heretofore / thorow
gods mercifull prouidence the awencyent las
wes and good ordinances off our comen welch
haue bene preserued/ thei will goo abowt to
abolissh and to subuert them/ and at length
brede moch inconuenience and misery in our
nacion. Against the whiche inconueniences
all godly parentes howseholders with their
wiues chyldern and familyes ought with
most harty sighninges cal and crie vnto god/
that for the furtherans of his knowlege/and
for the glory of his own name/ he will preser
ue his trewe religion among them/ and that
he will not suffer thes churches and nacions
wherin his truth hath bene confessed and
preached / to decay nor to be subuerted. And
that such prayers may be made the more er
nestly / and with our lett or hinderance/ we
all ought to amend our lyues in the feare of
god / in trewe faith and in all other vertues/
remembryng the saying of the lord in the pro
phet/Turne vnto me/ And I will turne vnto
yow. Nowtles the matter is wayghtye and
end

and how it will there be lyfe to be a wonderfull alteracion in the comon welth and also in religion / that is most sure. And I wonder moch that wise me which knowe and see wel enough what will be the end of such proceedings wil notwithstanding stonding seeme to be worskers and furtherers of such matters as they doo not allowe in their consciences. But sirs rely it is no mas diuise nor working / but it is the deuils in hel which rage and rauie because they wold gladly worke an vniuersal destruction and misery in all christendome. Wheresof it were best for such as be in auctorite and of any powr not to be hastie in folowing and satisfieng the lustes off princis and the p:aces tises of wicked bishops and prelates / antichristes ympes. for seeing the malice and spicte of the deuill and of the ydolatros son is so feruent and gret / it will minister occasion to a wonderfull alteracion / which parauenture they them selues shall repēt. But I besech all godly hartes that they will earnestly praye vnto god that he will graciously preserue the comon welth and awncient lawes of our country / And specially his own church that his trewe word and religion may continually swond therein.

Last of all let all christen hartes bear this well in remembraunce / that euery one in his degre and to the vttermost off his powr is

Bewnd to applic his vttermost indeuo: to
wards the preseruacion of ch:ristes trewe reli-
gion and Likewise towardes the defence of
their contry and the awncient priuilegies of
their nacion. That is the speciall end of our lis-
se in this world / and no better thing can we
doo in this life. And for as moch as the state
of our time now is moch like vnto the state of
the Yslachabeis / and euен the like practises
and subtilities now pretended and attempted
as were then / euery one may take good and
profitable instructions out of the same boos-
tes and story. Our lord Jesus our only trewe
Sperard / and heade capytayne defend his
church agaynst assauutes which the deuell/
Antichrist and his Impes now diuise and
practise there against/ Amen.

All faythful aduertisement
of a cerren trewe Pastor/to his de-
re contrymen the germanes/translas-
ted in to Inglissh for a like ad-
uertisement to the Ing-
lissh nacion.

My O sternest supplicacyon and
intercessio hath bene made to the high
potentates both of the spirituall and
of the lay sort that thei wold not bend
them selues so ernestly against the trewe reli-
gion and doctrine of Christ / but wold shewe
them selues more equall and moderate / and
suffer the gospell freely to be preached / And
agayne that thei wold not consent to bring
strange princes in to our contrie to beare any
rule or to haue any gouernemēt therein. The
which thing / both I and many other godly
hartes haue most hartily prayed and sighned
vnto god for. But for as moch as neither our
most faithfull prayers vnto god neither yet
the ernest intercessio made vnto them / could
any thing preuaile with thē / it is easiough
to perceave what it betokeneth namely/euen
this / that being peruers / obstinate / blinded
and geuen ouer of god / as such as haue euer
thyrstid for innocent blood and bent thē selfs

ues to mainteine the blaspheming of god's
name/and all abominacions/ god thinketh
them not worthy to be inspired so moch as
with one good thought or that they shuld gi-
ue eare to any faithfull aduertisement or pros-
fitable intercessio. And it stādeth with them/
euē as it stode with the Jewes in Jeremies
tyme/ whan as god sayd vnto Jeremy thes
wordes/ If Elloises or Samuel shuld stand
vp and make intercession for this people/ Yet
haue I no hart vnto them dryue them from
me and let them depart/zc. And Jeremy the
vij. Thou shalt not praye for this people/ nor
bring no maner of lamentacion nor supplica-
cion before me for them: Neither make any
intercession at all for them. for I wil not he-
are the. Euen the like answer may all thos
which haue made intercession as is before
sayd vnto the potentates and prayed vnto
god for them/ think to made vnto them/ for
as moch as god sheweth euident and mani-
fest tokens that he will not heare any mans
prayers for them/ but that he will suffer them
to goo headlings forward and after the ex-
ample of Pharaō to sinne agaynst the holy
geost/ euē so long till there be no more hope
of repentans nor of any amēdement in them.
for yff either prayers vnto god for the/ or els
any ernest intercession vnto them wold any
thing haue holpen/they wold never haue gos-
ne so

ne so farr as thei haue done. And therfore seeing no praier vnto god nor yet any faithfull intercession vnto them will take place let vs no more praye for them / but suffer them lyke blind and obstinate Pharacs to goo forward with their practises till at length the redd sea ouertake them and make an end of the. And as for the prayers that haue bene made for them although thei haue done the no good/ yet haue thei not bene vnpofitable vnto thos that haue made the. for thei can not be vns profitabile/that is most certen. But as Christ saith/iff the salutacio and peace of the Apostles can fynd no place in such howses as thet are wissched vnto / than shall their peace returne agayn vnto them selues: Even so shall it happē vnto vs. Seing all our prayers that we haue made for them / haue done them no good thei shall returne agayne vnto vs/and thei for whom thei were made in the steade of praier shall haue their fill of curses and in the steade of peace shall haue their fill of stryffe and debate / wheroff god send them plenty. Amen. And for as moch as thei are alltoge ther bent to force/ and wil bring all their proceedings to pas per force as well agaynst the manifest truth of gods word as against the lawfull and awncient priuileges of their naturall contray like vnnaturall men/ let no man feare them / but be of good comfort and take

good hartes against such raging enemyes of god. For thei never pray nor call vpon god/ neither can thei praye by reason off their yll constiences and wicked procedyngs / presuming and bearing them selues bold vpon flessh as though thei had no nede of god towarde their enterprises / Yea as though they nede not ones to axe god whether he be pleased with their dyuises or no. And therefor god must nedes haue great pleasure and delight in the / and must nedes be higly pleased with such presumption and contempn of his grace and goodnes / and he vseth to gyue very great succes and victory to such presumptuous boasters and braggers: And that shal be this that they all shall be destroyed and not one of them lefft aliyue. For this are we sure off/that their raging enterpryses are not in their own powr to accomplish / but stand all in gods hand / And thei shall not so easily bring their purpose to pas. God will be master and beare the stroke among them in spyre of their beardes (as he hath eueryet done) and that shall thei well feale.

But let vs vainely imagine (as it were in a slomber) that there were no god to let the / but that their practyses and procedyngs might goo forward euuen by force / as they wold haue them. One of thes q. things are lyke to breake thereoff / eyther an vpron. of certen/

terre / or els a generall war: of the whol nation
cion against the / wherein a multitude both
of their sort and of ours also / may fortune to
come shoit home. for yff they i think in this cas
se that the protestates being diligently caught
by our preachers the danger of sedicion / for
conscience sake dare not stirre against the in
this case / they i may fortune to be deceived: for
the preachers haue done well in so teaching
generally / But if our aduersaries wil admite
one article of our doctrine that maketh for
their purpose and refuse all the rest / paraue
ture our nte will think also that they i may bor
tow one poynt with them / seing they knowe
it is a nother thing to be a rebell / than to be
one off thes which stand in the defence of
gods trewe religiō and of their naturall con
trie. And iff it so come to passe (as it is to be
feared that gods wrath is so kindled that he
will ponish vs with some notable scourge)
let our potentates chancē the Papistes and
their own bissbops and prelates and thos
whos affections they haue serued. Therfor
they shall not say thes are the frutes of the
gospell / or of the newe lerning (as it please them
to terme it) but they and all the world
shall saye / thes are the frutes of the stinking
Papistry / and of the cāfard Papistes and of
their pestilent prelates and blind bissbops
which to blemish the light of gods word



and to stablish their Antichristes kingdom
haue bene the workers and practisers of such
procedings as all trewe and godly hartes
that haue any sparkle of vnderstanding doo
abhorre. Thei therfor shall be giltye before
god / of all the blood shedd that shall brede
theredoff and not our doctrine. And I trust
that god and our lord Jesus Christ shall pres-
serue and deliuier vs/euē as he preserued and
deliuered Lot in Sodome. And iff it happe
any off vs to dye a mong the multitude/we
must thank our lord god / and thinc that we
haue lyued long yngough and well deserued
other wise to dye. And yet shall we dye with
better constyences than thei / ffor where we
haue with the gospell taught peace and vny-
tye/thei with their Papistrie haue bredd such
discension and diuision as thos that are yet
vnborne shall rewse/ iff thei shuld haue their
purposes. And this yet shall be a cofort unto
vs that wherethei and we shall goo on pils-
grimage to gether / we shall take our leauue
honestly one of another and depart a sonder/
thei with their lies and bloodshedding to the
pytt of hell and to the deuell (whom thei ha-
ue serued) and we to our lord Jesus Christ
whō we haue faithfully serued in professing
and preaching his truth and peace.

For this is easy to refē/that he that filleth me
of any of my companions in such an assem-
blye/

Slye/the same shall not moch spare the papis-
tes. Wherfor let vs goo to gether/they in all
Deuels names vnto hell / And I with my
brother and felowes in gods name vnto he-
auen. As for myne own parson/ I am well
assuered that no man can hurt me no moze
þā I desyre to hurt any other. And they shall
not work so moch displeasure against me one
waye / but I shall work more against them a
nothar waie. They shall not haue so hard heas-
des in their naughti procedings/but I shall
haue as hard an head in my lawfull and gods
ly enterprises althoough not onli emperor char-
les but also the Turkissh emperor shuld take
part with the. They shall never feare me ne
make me to shrike / but I will make the fea-
re and shrike. So farre haue they ouersene the
selues alreade/that I and such things as I
haue enterprised and attempted shall pross
per / whan they with their procedings shall
decaye and be confounded. For my lyfe shall
be their hang ma and my death shall be their
deuyll. That and no nother let them trust vns
to / for they shall be sure theresooff/ for all their
laughing and tryumphing that they make
now. And if the papistes shuld beginne any
warre/ we shuld not nedē greily to feare the/
for they can not procede in their enterpryses
in the name of god/nor can not with good con-
sciencies pray vnto god for any succes. They

can not pray from their hartes so moch as
thus/ O god helpe vs in our procedings. for
their own cōsciencies doo accuse them selues
that their procedings are naught and vngod
ly. And for the christen religion that hath bes
ne preached by vs and sett furth by auctorite
of our princes (which they now goo about to
suppresse) viuers of their own best clarkes
(as for the blind asses we doe not regard) ha
ue confessed and said that none of our doctris
ne is against any article of the faith/nor aga
inst the scripture / but only against certen or
dinances of their oten church and certen des
creys of the pope. Therfor it is easy to percei
ue with what cōscience they can attempt any
thing against our doctrine. And as for brins
ging Alienes into our nacion to haue the gos
uernement amōg vs/and to subuert the awn
cient priuileges of their own natural contrys/
I dare say their own consciencē telleth them
that it is against nature. Now iff they shuld
beginn any batell/it must nedes be for one of
thes ij. causes/ which being both yll in their
own iudgement/ How can they praye vnto
god for any good successse? And therfor we
may well speake this benediction ouer them.
As ye seeke gods honor and as good as your
quarell and procedings are / Euen such suc
cess and victory god send yow/ Amen. And as
gaine/god caſtirre vp a Judas Machebeus
to be

to be the capten of his flock whiche shall beare
them downe/and teach them to be auctors of
warres whan thei may haue peace. And
whā so euer thei shall lye in the feld for mains
reinyng of thes procedings of theirs/ I and
my brethern shall crye and cal vnto god most
ernestly with trewe and faithfull p̄aier/that
he will gene them a fearefull/faint/cowards
ly and desperate hart/that here one and there
one mai be prickeid in their own costices that
thei shall be forced to saye / Alas Alas / why
I am here for the maintenās of an yll quarell
which is both against god and his word/
and also against our own contry. And whan
thei see a trewe faithfull and naturall hart of
Machabey's host cōming against them/that
thei may take their fete and roſi a waye from
hym as fast as chaff flyeth from the wynd.
Thinke ye not that god can the same scyence
still that he speakeſt off in a certē place wher
re he saith / I will give the a faint and a weac
ke hart that whan thou ſhallt goo owt to
warre against thy enemyes one waye/ thou
ſhaltſeke viij. wayes to roſi back again from
them/and the very noyse of a leafe ſhall make
the affrayd: Verily thus dyd he vnto the obſ
ſtinate hard harted egipcians in the redd ſea/
which were as stowt and as ſecure as the
auctors of thes procedings be (namely the
papiffi biffhops and prelates and their adi-

herentes and had as good a quarell also as
thei haue any. And yet whan their hour ones
came that their own constience did prick thei/
thei cryed owt and sayd/ Alas/ Alas/ let vs
ron a waye and geue ouer / our quarell is
naught / god is agaynst vs. He that knos
weth not what it is to goo to warre with an
yell constience/ let hym take part with the pa-
pistes whan thei shall attempt any warre
for the maintenance of the procedings a bo-
uerehersed / and so shall he well lerne what
it is. And the prayer that I and all Christen
and natural hartes with me/ shall praye ag-
ainst them/ shall be no secret thing/ but a co-
mō p̄grier/namely the viij. Psalme of Dauid:
Which he prayd whan he defended him selff
agaynst Absalon/ And at one slaughter/
(which was also the first) all Israel was bea-
ten/ and a thousand men slayne with Absa-
lon / of a very small army. And yet Absalon
and his army had ordinance/ and puluer and
harnes inough.

Now yff the matter shuld come to a batt-
tell as it is very lyke (which god yet for fend
iff it be his will) I wil not that such as shuld
stand in defence of gods trewe religion and
of their naturall contry against the aucto:rs
of the procedings aboue mentioned and ag-
ainst the murtherors and bloodthirsty papis-
tes which haue bene the chefe workers of all
the

thes mischelis / shuld be taken for rebelles /
nor I will not grant that such defence of the
comon sort / shuld be taken for an vnlawfull
Disobedience / but rather for a necessary and a
lawfull act. And that can I proue by the las
we / and the lawiers can not denye it. for in
such case whan such murtherers and bloods
howndes will attempt and murther for such
vnlawfull causes as thes / withowt doute it
can in no wise be rightly named any vprout
for any man to sett and defend hym selffe ag
ainst them. And euery right Christian kno^s
weth well inough what to doo in such case
and how to yeld vnto god that that is dewe
to god / And also to Cesar what is dewe to Ce
sar: But not to yeld to tytannos bloodsup
pers that that is not dewe vnto them. Wher
fo: to make the matter more playne / that the
bloodsuppers may not boast nor bragg as
though thei shuld warre against rebelles / and
so might pretend both before god and the
world that thei had an honest and a lawfull
caus to warre / I will teach and declare that
there is a gret difference betwene vnlawfull
vprours or rebellyon and necessary defence
for lawfull consideracions. for in case thei
shuld sett and defend them selues against
the bloodsuppers and practisers of such vnl
awfull proceedings / I wold not that their
consciencees shuld be burthened and pained

with the danger and perell of vprour or rebel
liō / as though their defence in such case / were
re sedicios or rebellios. For it were a great
priuidice and to sore so to name them in such
case. There is another and a better name for
them which the lawyers knowe wel enough.

We must not suffer euery thing to be cal-
led vptowr and rebellio which the bledy bo-
thers / Antichristes sworne chamyons / the
practisers of all mischefe / doe so falsely name,
for that is one of their practises also vnd the
pretence and colour of vprour and rebellion /
to stoppe and to bynd all mennes mouthes
and handes / that no man shuld repouue their
doings by speaking / nor yet with their han-
des defend them selues against their wicked
procedings / And thei in the meane season to
haue both their mouthes and handes at lis-
bertie to work al mischefe. And so to feare and
trappe all other / vnder pretēce and colour off
vprour and rebellion / and to comfort them sel-
ues and pretēd to the world their procedings
to be lawfull. But thei shall not so bleare
mens eyes. We shall so defyne and declare
the matter that that subtelerie shall not serue
them. It is not allweies vprour nor rebellion
to do against euery lawe / for thā euery trās-
gression against any lawe shuld be rebellion.
But that man may be called a rebell or a mains-
tainer of vprour whiȝ will suffer no magis-
tracie

strate to rule / nor no lawe to take place / But
will ryse agaynst the magistrate to deprive
him to the intent to be ruler and magistrate
him self and to make what lawes him lusteth
as the heade capten of the Anabaptistes did
at Monster in Westphalia. Such one may
well be called a maintainer of vproure and a
rebell. for Aliud est invaser / aliud defensor.
for a rebell and a defendor are iij. things. So
that it can be no vproure nor rebellion for a
man to defend him self agaynst the wicked
practises and unlawfull procedings of blood
suppers Papistes. But then them selues that
will beginn warres to maintaine by force their
wicked procedings against god and against
their naturall contrie / then maye well be cal-
led rebelles and traytors to god and their cont-
trye: Yea there are no greater traitors nor re-
belles thā the Papistes and the bloodthirsty
bisshops and prelates and such as take part
with them. for then lyke very abhominable
murtherers and traytors / off very mischefe
and spite / doo worke both against god and al-
so against nature. And that may easily be pro-
ued. for first concerning the doctrine and re-
ligion whiche then wold subuert / then them sel-
ues know well enough that it is the very tres-
we religion of god. for At the great councell
of the empire that was holden at Augspurg
Cardinall Clydas / the bisshop of Augspurg /

The bishps sayd that he could well be content that the sa
op of Augme religion that was at Wittemberg shuld
spurc.

Be receiued generally / sauing that he could
not abyde that it shuld begin and spring / in
such a corner of no reputaciō / as Wittemberg
is. How like ye this geare? Are not thes Joly
wordes to come owt of a bishops mouth?

Campagis And in like maner Cardinall Campagins / the
popes legate / did confesse at the same cowens
cell / that he could consent that that religion
shuld be suffered in Germany / but that it
wold be a gret exāple for other nacions to re
quire the same also / and for that cause it wes
re in no wise to be grāted. And a nother gret
bisschop of theirs / sayd thes wordes concers
ning their disputers and lerned me: Our leſ
ened men doo defend vs pretly / for they con
fesse them selues that our faith which we ha
ue folowed thes many yeares / hath no gres
wind vpon the scripture / but only vpon the
decreyes and determinacions of the cowens
cels. All this to be trewe / liuers noble men /
that hard it / can testifye. And besides / one
Dynches Winchester Abisschop in Ingland / other wi
sse a very obstinate periuers and crafty papist
hath written a booke against the supremacy
of the pope / wherein also he writeth against
pardons and vories / although he be a main
zeiner of the filthy and abhominable singel lis
se of pristes him self. And in certē sermons that

he

he hath made before the King of England
hath inuied against monkes and stiers/and Keade wyl
confessed also that there are diuere abusis in chesters os
the mass worthy to be reformed. And yet he racion of
him selff is a great massemonger and wold trew obes
faine mainteyne as moch of it as he could. dience.
And the like haue other bissshops of Inglaſt
also done which are not with standing no
enemyes to the pope. For although thei wold
haue him to be their supreme heade/ yet haue
thei proued in their bookeſ / that he can not
chalege any supremacy by the scriptures and
word of God. So that the very papistes the
ſelues knowe that our religion and doctrine
is no false doctrine but grownded vpon the
scriptures and the word of god. And yet of
very malice and spite thei wold condene and
roote owt our religion by very force and vioſ
lence contrary to all right and reason. And
where it was required in the generall Parla‐
ment or cowncel that no act ſhuld pasſe aga‐
iſt our doctrine and religion before it were
had in open disputacion / what the lerned
men of our ſide could ſaye for the defence and
maintenance thereof: That could not nor
might not be granted/that Christes ſaying
might be verified/he that doth yll hateth the
light / and refuſeth the light that his doings
ſhuld not be reproued and diſclosed. But he
that doth the truth cometh to the light that

his workes may be openly knowen because
thei are done in god. There is never an artis-
tle off our doctrine and religion/but we are
able & redy to proue it by the manifest word
of god. Thus moch concerning our religion.
And as concerning the other point that thei
wold so fayne bring to pas/that strangers
and Alienes shuld haue the gouernement of
our nacyon/yff thei wold speake according to
their own hartes and consciences / I wold
desyre no other iudges but euē them selues.
Wherfor it is thei that are the auctors of vps-
rowr / & very traiterous rebelles which will
attempt warres for the maintenance of their
tyranny and wicked practises. And to shewe
my selff a trewe pastor and prophete and to
beare a trewe hart vnto my natiuе contrye / I
will giue my dere countrymen / a faithfull war-
ning and instruction how to behaue them
selues that thei rōn not in to any perell and
danger of sowle in obeing the proceedings of
the bloody papistes/against god and their na-
turall contry. The danger wheroff dowlles
is very great. And this will I doo to the ins-
tent that no man hereafter may excuse him
selff and say / Non putasse / I wold never
haue thought that the danger had bene so
great. Now he that will folowe my counicell
let hym take it / and he that will not / let hym
leauē it/but no man shall say but that he was
warned.

And

And my trew and faithfull aduertisement
is this/that yff the emperor or any other prin-
ce shuld goo abowt to mainteine the proces-
dings aboue specifyed by force of armes/and
shuld command all men to prepare them selfs
ues and to be in a redynes to ayde him/that
ye my dere contry men/doo in no wise harken
to any such commandement/ nor in any wise
obey him. For in such case no man ought to os-
bey neyther king nor keyser / but shuld offend
and disobey god/and shuld cast both his bos-
dy and sorole into perpetuall perell and dan-
ger if he shuld obey. For the emperor or any os-
ther prince what so euer he were/in so doing
shuld doo manifestly agaynst god and ag-
ainst all right. And that no man shuld thinke
that this cowncell springeth of mine own
braine & fany/ I will shewe the such strong
reasons and argumentes that thou shalt fe-
le at thy fingars endes that it is not only my
cowncell / but gods own earnest and most
straight comandement / whos heauy displeas-
sure all men ought to feare and to treble thes-
reat/as thei must doo at length.

The first cause why no man ought to obey
emperor nor king in such case (specially in the
cause of religiō) is this. Euerie particular man
hath promised and vowed in his baptisme/
(euuen as well as the keyser hym selff) to kepe
and mainteine the gospell of Christ/ and not

to persecute it or to worke any thing there
against. Wherfor to the comandement of the
emperor or of thy prince what so euer he be/
thow maist make this answer / Most noble
empero: or prince / yff yow dyd kepe your oth
or vowe which yow made in your baptisme/
yow shuld be my most dere & liege lord and.
I wold obey yow with all my hart. But iff
yow will not kepe your promes and christen
commāt made with Christ in your baptisme/
but persecute the same / obey who will / I will
not blasphemē my lord nor be one of thē that
shall help to persecute his word / and so rōn
and cast my selff hedlōgs in to the pytt of hell
with yow / for your pleasure.

This is the first cause / which comprehens
deth in it many other great and weighty cau
ses. For who so euer fighteth or draweth his
sword agaynst the gospell / the same doth
fight and drawe his sword against god him
selffe / against Jesus Christ / against the holy
goost / agaynst the precyos blood of Christ /
against his death / against gods word / ag
ainst all the articles of the chursten faith / ag
ainst the trewe ministracion of all the sacra
mentes / against all the doctrine and religien
which is genē / confirmed and approued thos
row the gospell / And to beshort / against all
Angels and sanctes / agaynst heauen and
earth and against all creatures. fo: he that
stry:

stryuers against god / must nedes also stryne
against all that belongeth vnto god or hols-
deth of hym. And against all thes shall thy
obedience minister ayde and help / and so shalst
thow be gyltye before god of all thes things
before rehersed. And therfor what reward
shalt haue therfore of god at length /
thow maist easly gather thy selff. And this
maketh also the matter the more greuous for
as moch as thow shalt doo all thes things
wetingly / and against thine own constience.
And in this case thow shalt doo worse than
all turkes and tatternes / Jewes and panas-
mes. for where thei doo obey their heades in
persecuting the gospel / thei doo it of ignoran-
ce and knowe not what thei doo / so doest not
thow. Wherfor thow must nedes be moch
worse / and suffer x. tymes more greuous dam-
nation than any turke or paname.

Now althougb it be an heuy and amis-
table thig to consider that the matter is conected
this point among Christenē / that thei shuld
haue any nede of any such aduertisement as
this / As though thei them selues knewe not /
what a terrible and heuy thing it is to resist
against gods word / or to shewe any obedi-
ence or token of obedience in such things as
are contrary / repugnant and iniuryous to the
same. (for it is a manifest token that euē in
christendom among Christianes / there are

The great wosser turkes than are either in turky or in
Turk hym hell.) Yet such as be trewe christianes in dede
selff is not (allthough there be fewe of them) doo know
so mad as well inough them selues what to doo in such
rage ad case / and haue no nede of any such admonis-
tation agaſt cion as this: But the papistes / which beare
inst his the name and shyne of christianes (and yet
own lmas are r tymes worse thā turkes) must be admo-
bomet and niffhed and warned. Ifit wil doo them any
Alcorāas good / it is well: If not / yet shall thei haue
our deuels the leſſe to excuse them selues with / and must
the papis looke for the more greuous damnacion. Now
thes doo aſt to the ſecond cauſe.

gaſt that

goffell th= ¶ The ſecond cauſe why men ought not to
at thei we= obeie in ſuch caſe is this. Though our doctrine
reprofessed were not right (as it is moſt right and trewe)
onto i their Yet ought this to feare men from ſhewing
Baptisme: them ſelues obediēt in ſuch caſe / for as moch
wherfor as by ſuch obedience / thei ſhuld make them
the turkes ſelues gylty and partakers before god of all
thy be An the abhominacion that is all redy committed
gels in reſ or ſhall hereaſter be committed in the whole
pect of the Papistry. This cauſe comprehendeth infinite
papistes/ abhominacions/ all wickednes ſyn and dan-
ger that a man in maner can reſen. In ſumma/
papistes in thiſ cauſe is hell it ſelff with all the ſinnes
periſdeuels that are therein/ wherof thow ſhuldſt make
in respect thy ſelff partaker iff thow ſhuldſt obey either
ſt the turs Feyſer or ſing in ſuch caſe. And to the intent
es.

that thow mayst more plainly see what ther
be / I will here reherse some of them. For the
papistes pretend such an holines as though
thei were Angels / and thei will not heare of
any of thes abhominacids / and so thei never
repent for them no: never amend them. first
thow shalt make thy self partaker of all their
filthy liuing that thei haue led and yet leade.
For thei never purpose to amēd any part thes
reoff. And all that shuldst thow help to dea-
fend and mainteine by thy obedience. And by
that meanes shuld light vp on thy neck al the
horedom and filthynes that is vsed in their
colleges and cathedrall churches. And thy
conscience shuld haue this to reioyse and to
triumph of / that thy obedience hath holpen
to mainteine the most abhominable whoore-
mōgers and villanes vpon earth / and to dea-
fend the most abhominable liuing that can
be thought. Yea and iff the emperor or any o-
ther prince shuld attempt any warre for the
matter / iff thow shuldst take part with him /
thow shuldst vēter thy life and blood for such
abhominable wretches. Oh this were a good
ly thing for thy conscience to triumph off.
Further more thow must make thy selff also
partaker of the chastite of the pope and of his
cardinals / which is a wonderfull chastite as
done all other ecclesiastical chastite / which
thei call in the Ytalian tung Puseronen/that

is such chastite as the Sodomites and Gomorhyanes dyd vse. for so suffereth god his arch enemyes the pope and his cardinals to be blinded aboue other that thei can not be contēt only to offend with woman fynd/but according to their well deserued reward/thei defile them selues and their own bodyes one with a nother most beastly/And are so depely drowned in that horrible vice and so blinded in their hardened hartes / that thei count that abhominaciō for no sinne at all/but maske a jesting and a laughing matter of it as though there were no more perel nor danger therein than in a game at tables or cardes.
Goo thy waie now and defend & mainteine with thy obedience thes beastes past all shame and repētans / which make but a jest and a chrismas game of such an horrible vice.
And it is no Lye that I write here in this matter. for such as haue bene at Rome doo knowe well inough that more abhominaciō is there vsed than any man can reherse or bis leue. Whan the generall cowncell/ called concilium Lateranense was holden at Rome/in the time of Leo the x. among other decrees that were there cōcluded vpon and determinis med to haue bene set furth/this was one artis cle also whiche shuld haue bene seit furth as a Decree of that cowncel/ that men shuld bylene the sowle of man to be immortall. Wherby every

every man iudge that thei made than at Rome
me but a very sport and mock of euerlasting
life. for it is an euident testimony that their
comon bylefe was there / that there was no
euerlasting life / And therefor thei wold teach
them the contrary with a Bull / and decree of
their cowncell. And yet besides that / there
was sett another prety decree also in the sa-
me bull / which was this / That from thens
furth the Cardinals shuld not kepe so many
male stewes as thei vsed to doo. But pope
Leo commadde that to be stryken owt less all
the world shuld suspect (as thei might well
doo) and haue knowlege how openly & with
owt all shame the pope and his Cardinals
did mainteine Sodom / euен at Rome. And
there is no pope / Cardinall / bisshop / doctor /
pryst nor Religios man that euer went abowt
to poniss or reforme this abhominaciō / but
color it yea laugh & iest it owt / & more ouer
do bewitch prouoke and sett on / kings and
princes to defend and mainteine thei to prac-
tise their fylthy and deuelissh lyuing still frely
with owt repentans or reformacion. And to
the maintenance of all this / shall thy obedis-
ence serue and help / and so shalt thou pro-
cure all thes horrible sinnes vpon thy neck /
who so euer thou art that shalt obey either
emperor / king or prince in thes procedings /
and be an occasiō that the terrible vse of such /

more than beastly vicyss/ shall come in to thy
contry / for the ponissment whereoff than/
we must daily looke and waite that the earth
shall sink vnder vs and swalowe vs vp. Let
the ones bring in the pope againe (as dows
les the spaneyardes will labor to their vters
most to doo) and than shalt thou see how
thes horrible blasphemous vices shall reigne
in thy naturall contry: And shall not thā thy
obedience be well spent to help to bring such
geare in to thy contry? And yet moreouer
thow shalt also make thy selff partaker of all
the thefft and robry of the whole papacy. The
infinite treasure which thei haue falsely and
deceyuably gotten with their pardons / is it
not very abhominable thefft and robry thos
rowt all christēdom? That innumerable mos
ny that thei haue procured and gotē therow
their stinking fained purgatory / is it not ves
ry theft and robry thorowt the whole world?
The infinite treasure that thei haue gotten
with masses / mōthmīndes / trētals and such
other mass marchādise / is it not abhominab
le thefft and robry thorowt the whole world?
The wonderfull riches that thei haue gotten
with bulles for whitmeate / with pilgrimā
ges / imagis and an infinite swarne of such
geare / is it not very abhominable thefft and
robry thorowt the whole world? How haue
the pope / cardinals / bissbops / collegys / &c.
comme

comme by their landes / lordeships and man
nours that thei are equall to the mightiest
emperors and princys? Is it not altogether
vnmesurable abhominable thefft and robry?
What are thei new els than the greatest rob
bers and theues vpon earth? And yet there
is no repentans nor amendment in them:
Vlo / there is not so moch good blood in their
bodyes as to doo but some part of their office
wherby thei might seeme to inioye such res
uenewes vnder some shone or pretence of hos
nestye / But thei doo rather the contrary / and
condemne / blasphemie and persecute the na
me / word / and working of god. Now come
thy waye / such manifest theues and robbers
shalt thou defend and mainteine with thy
obedience / that thei may not only continewe
and goo forward in their wickednes withs
out repentans or reformacyon / but also that
they be strengthned and encoraged to conti
newe therein. See now what danger thou
shalt cast thy selff in to by such obedience. for
of all this robry and thefft shalt thou be gyl
tie of and a partaker before god iff thou doest
obey thes procedings which tend to the set
ting vp and restoring againe (as all men may
easily perceiue) of the popes auctorite and ius
risdiction. And so besides all this also / thou
shalt charge thy selff with all the innocent
blood that the pope hath hether to or shal ha

is such chastite as the Sodomites and Gos-
mouhyanes dyd vse. for so suffereth god his
arch enemyes the pope and his cardinals to
be blinded aboue other that thei can not se
contēt only to offend with woman fynd/but
according to their well deserued reward/thei
defile them selues and their own bodyes one
with a nother most beastly/And are so depely
drowned in that horrible vice and so blinded
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that abhominaciō for no sinne at all/but mas-
ke a jesting and a laughing matter of it as
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with thy obedience thes beastes past all shas-
me and repētans / which make but a jest and
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cilium Lateranense was holden at Rome/in
the tyme of Leo the x. among other decrees
that were there cōcluded vpon and determinis-
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cle also which shuld haue bene seit furth as a
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euery

euery man iudge that thei made than at Rome
me but a very sport and mock of euerlasting
life. for it is an euident testimony that their
comon bylefe was there / that there was no
euerlasting life / And therfore thei wold teach
them the contrary with a Bull / and decree of
their cowncell. And yet besides that / there
was sett another pretie decree also in the sa
me bull / which was this / That from thens
furth the Cardinals shuld not kepe so many
male stewes as thei vsed to doo. But pope
Leo commadde that to be stryken out less all
the world shuld suspect (as thei might well
doo) and haue knowlege how opely & with
out all shame the pope and his Cardinals
did mainteine Sodom / euен at Rome. And
there is no pope / Cardinall / bissshop / doctor /
pyst nor Religios man that euer went about
to ponish or reforme this abhominaciō / but
color it yea laugh & iest it out / & more due
do bewitch prouoke and sett on / Kings and
princes to defend and mainteine the to prac
tise their fylthy and deuelissh lyuing still frely
with out repentans or reformacion. And to
the maintenance of all this / shall thy obedie
nce serue and help / and so shalt thou pro
cure all thes horrible sinnes vpon thy neck /
who so euer thou art that shalt obey either
emperor / king or prince in thes procedings /
and be an occasiō that the terrible vse of such /

hereafter shedd thoro w his practyses/and also
with all the sorrow and heuynes that he hath
wrought or shall hereafter work in this na-
cion/to mainteine his kingdom. How many
thow sandes haue be murthered by hys tir-
any/and are like hereafter to be murthered iff
he may obteyne his vsurped iurisdiction/
(which dowlles the godles Spanyardes/
will labo: to restore owt off hand.) Alas how
wilt thou be able to beare vpon thy neck so
moch innocent blood (whereoff thou shalld
make thy selff partaker by thy obediece) seing
it is an intollerable thing to be gylty of one
mans blood. I will not herereherse other ab-
hominacions of the papistes/what poysen/
treason/malice and spite thei vse and practise
dayly. I thynck no tong vpon earth cā rehers-
se all the abhominacions off the papistry/But
by thes pointes now rehersed & by the day-
ly examples that thei practyse/we may easily
gather the rest. And iff it were not that the
pope must nedes be the very antychrist and
his adherentes Antichristes Impes/which
in all things must euermore be contrary to
Christ/men might meruell and wonder how
they could so continually vse so moch abhom-
nacion. But seing it is so and can no nother
wise be/it must nedes cosequētly folow that
like as Christ did leade and teach a most pure/
sincere excellent/chast/sober/holy/and godly
life/

life / Euen so contrary weise must this Antichrist
the pope and his adherentes/leade/tes
ach & mainteine / a most shameful / blasphemous
mos/filthy/cursed beastly abhominable/hells
lisseliffe : how could he els in all pointes de-
clare him self to be the enemy of christ and the
very right Antichrist. And yet all their abhomi-
nacions might the better be borne/iff they
did not so earnestly defend the/ and wold mas-
ke all the world byleue/per force/that thei did
nothing but wel ad right in all their doings.
And yet not with standing all this. Iff all
thes abhomynacions that I haue rehersed
were tollerable and to be winked at(as thei
in no wise be) yet to condemne the pure and
sincere doctrine and word of god / and to ex-
alt and sett them selues aboue god)as thei
go o abowt to do) no right christe hart ought
to suffer it/moch less to minister any maner of
ayde or assistens / by his obedience/ or others
wise thereunto : Yea euery trewe Christiane
ought rather to spend his blood / life goodes
and all together in the cōfession and defence
of the trewe honor and religion of god/than
for the keping of them to indanger both body
and sowle with eternall destruction thorow
folowing and obeing their doctrine: The ins-
finite abhominacons and errors wheroff
(which thei defend and mainteine as right/
trewe and lawfull/ neuer intending to refor-
me

me or alter one Iote thereoff) I am not able
to reherse. All the dāger wheroff shal thow
procure vpon thy neck who so euer thou art
that shal obeye or helpe to assist the proce-
dings of the emperoz and such princes and
bisshops as are cōfederate with him to main-
teyne and bring in the b. of Rome.

And to reherse some of their intollerable
errors / how wilt thow (who so euer thou
art) beare in thy constience / the false and shas-
mefull deceight of the b. of Romes pardons /
wherwith so many thowsand sowles haue
bene so miserably seduced and deceived / and
shamefully beguyled of their mony / and so li-
ke to be againe / if thei maie obteine their pur-
pose: And althoough thei them selues doo
knowe that it is nothing but very knauery
that thei haue wrought with their pardons /
yet shewethei no repentance nor token of res-
formacion thereoff.

Thei haue taught the peple to put their
trust and affyans in pardons euен at the ves-
ry howre of death / which is so heinos and ter-
rible a thing / that iff thei were other wise as
innocent and holy as S. John the Baptist /
yet were thei most worthy to be dāned in the
very pitt of hell for thys one point only / and
had wel deserued that neither the earth shuld
beare them / nor the son shyne vpon them /
moch lesse that any man shuld helpe to assist
and

and strengthen them or venter his blood for
them.

for consider a litle/ the wicked knauery and
abominacion of their pardons/ who so euer
did put his whole trust and affyans in their
pardons and so dyed in the same hope and
trust/ the same did utterly renounce/ for sake
and forgett Christ/ and could haue no hope
nor trust at all in hym. for who so euer setteth
his trust in any other thing/ what so euer it
be/ sauing in Christ only / the same can haue
no trust at all in Christ. Now doo we and all
men knowe this / that the papistes (whome
thow must help to strengthen by thy obedi-
ence) haue taught most earnestly/ that men
shuld buyld their saluacion vpon pardons/
els wold not men haue esteemed thes so moch/
nor bought them so fast as thei did. And like
very messengers of satan/ yea like very inear-
nate deuels/ thei made no word nor mencion
in the meane tyme of any faith or hope in
christ. for he that knoweth that his faith and
hope of saluacion ought to rest in christ/ the
same can not suffer nor abide no faith nor hos-
pe to rest in any other thing besides christ.
Now iff thei were not more than madd and
utterly robbed of their wittys thei wold be
ashamed oes to desire such shameles doings
to be maintained or defended. But we may
perceiue that it is too trewe that a certen bis

ffhop said vnto master Phylipl Melanchthō at
the cowncel holdē at Augspurg/ whos wora
des were thes / Alas master Philip/ what
wold ye reforme in vs pristes: ffor we were
yet neuer good. As who shuld saye / it were
an hard thing now to make them good And
it was one off their own pillers that spake
thes wordes/ which had experiece of the rest/
by hym selff. Well/ to lett pardons pass/ and
to come to purgatory that hath picked many
a purse/ how wilt thou (what so euer thou
art that shalt obey or assist the emperoz and
his confederatis in thes proceedings that are
before mencioned) be able to beare in thy con-
science all the falsoede that thei haue vsed with
this purgatory(whereoff thou must be par-
taker) How traitorously haue thei bleared and
bewitched all the world and brought all the
world in maner in to a fooles paradyse: And
with such lyes and thefft haue gotten all their
goodes and possessyons in maner: By the
meanes whereoff thei haue vtterly excluded
and banisshed the only trewe cōfort and trust
in christ and haue taught the peple in steade
of christ/ to gape vpon their own workes and
to trust to be sauyd by the same. And who so
euer so doth/ the same must nedes exclude
christ and vtterly forgett him. And so iff god
had not wonderfully hetherto preserued his/
all must haue died in a false by leffe as the iez
weo

wes and turkes/and so haue perisshed in the
pitt of hell thorow the default of such treas
chers. Oh/what sowle murtherers are ther.
No hart of man shall be able to comprehend
as long as the world endureth/what mur
ther ther haue committed against the sowles
of men with their fayned Purgatory/ Much
lesse shall thei be able to comprehend what
iniury and blasphemy thei haue done theres
by against the trewe faith and confidēce that
is dewe vnto christ. And yet there is no repen
tans nor amendmēt in them/but thei rather
labor and study how thei may be defended
and maynteyned in thes naughty proces
dings.

And yet more/who so euer shall obey either
emperor/king or prince in this case/shall also
make him self guilty and partaker of all the ab
hominacion and blasphemy that is contey
ned in the wicked & detestable masse/and of
the infinite ydolatry and blasphemy that is
therin committed against the trewe use of
the holy sacramēt of chris̄tes body and blood.
As first of the fained sacrifice/pretending to
offer vp daily vnto god/his own dere son̄/as
though thei were better and holier than the
son̄ of god. And so thei are not contēt the holy
sacrament to be an ordinance off god which
men shuld receiue in faith/but they make a
sacrifice and an oblation of it/wherewith thei

will recōcile them selues and other vnto god/
and will make also a salue of it/ for euery sore.
Yea/ for euery saint/ there is a peculiar masse/
and so/ euery disease and aduenture what so
euer it be / a peculiar masse. In all their boos
kes and doctrine / a man shall not finde one
word of faith / but all is full of the mass/ the
mass/ what a sacrifice and what an holy thig
the mass is/ where as there is no ceremony
wherin fayth is so moch required and exer-
cised as in the trewe institucion and celebra-
tion of the sacrament being rightly adminis-
tered / for as moch as Christ hym selff did in-
stitute it for a remēbrāce & memoriall of him
selff / that all men in the celebracion thereof
shuld preach of him/ remember him/ and by-
lene in him. But in steade of that / thei preach
and sett furth their oblacō and sacrifice/ and
their own inuenciō / and most abhominably
bye and feel therewith: Here I ouer passe the
Idolatry that is committed at the eleuacion
of their false mass god and in the adoracion
thereoff: o Lord who is able to reherse all the
blasphemyes that are committed only in the
mass: If thei had brought vp no other cr-
ror nor abuse of the h. sacrament / but only to
make a gaping and a gasing stock off it / as
thei vseto doo at their high feastfull dayes/
and specially vpon their church holy dayes
cariēg it abowt in their processions and mas-
sing

king as it were a Ch̄ristmas game with it/only
that the priates at such tymes may fyll their
belyes and gett mony of the simple peple for
their laboꝝ: this abuse and prophanacion of
the sacrament / were more than horrible inos-
ugh. But yet this is nothīg to this most gre-
uous abuse that thei will make of the Comon
sacramēt/ a priuate work and a peculiare ob-
lacion to be made only of certen appointed
parsons. This is such an high blasphemey
that it abhorreth me to remembre it/ Yea it
migh̄t well fyll a man to remembre it/yff he
did thoroughly weye and consider it.

And yet this augmenteth the blasphemey
somewhat the more also / that thei conceale
and kepe secret the wordes and faith of the
sacrament/murmuring thē secretly to them
selues / contrary to the manifest doctrine off.
Paule / saing as offt as ye shall doo this/ye
shall preach and shewe furth (and not kepe
close/ and murmur secretly) the death of the
lord. S. Paul saith. Ye shall preach and shew
we furth/ ic. And thei doo cleane contrary.
But the abuses of the papistry are so many
that no tong can reprove or painte them owt
sufficiētly. Other abhominacions haue euery
one a peculiar & a particular deuell working
in them/but I take the Masse to be a worke of
all the deuels in hell to gether/ whereto thei
all haue cast & laide all their heades/all their

The deuel
liueth in
nothing so
effectuoslly
as in the
mass / and
mass pri-
stes.

handes / all their diuises / yea all their knauery and wickednes to gether and so fynisshed this detestable abhominacion. And this may appeare by the false deceiuable spirates which vnder the colour of dead mennes sowles appere in diuers places / cryeng for sowle masses / where as we never heard of any of them that euer cryed or called for Christ nor for any help of him / but all for masses. Which is a very strong profe and evident token that the deuell liueth in no one thing so effectuoslly as he doth in the masse & in the masse marchates / which thorow their abhominable filthy life / covetousnes / blasphemies & other abhominacions / doo most shamefully mainteine and interteyne hym. And dowlles it is the highest and last vengeance and wrath of god vpon earth that shall appeare before the latter day. for there can be no greater. Thes are the vertues which thou shalt help to mainteine by thy obediēce to their procedings. Now if any man parauenture be offended with me for vsing so sharp and taunting wordes against them / I wold desyre them to take this for a sufficient answer unto them / That my sharpe-nes is nothing in respect of their wickednes and knauery. for what taunting is it to call the deuell a murtherer / a thefe / a betrayer / a Blasphemer / a lyar / It is euē as moch to hym as iff one did puff at hym with the breath of his

his mowth. And what are the maintaineris
of papistry other than very incarnate deuels/
which haue no sparkle of repentans in them/
but haue obſtinate hardened hartes / bent to
defend and mainteine thes abhominacions
which thei them ſelues knowe to be naught
and yet thei wold haue thyne and myne obes-
diēce to help to mainteine them. Let any man
tawnt a cankard papist neuer ſo moch / it is
euen as moch vnto him as iſſ a goode diſſ
ſe at hym: for his obſtinate peruerſenes is
growen ſo farr that nothing is able to calle
him back. The greatest tawnt that thow cāſt
tawnt hym with / is to call him A papist. For
with that name thow comprehendest all to
gether. As for all other tawntes beſides / thei
are no more than iſſ a man wold ſtyke a bea-
re with a ſtrawe / or ſtryke vpon an hard ſtoz-
ne with a fether. And againe thei them ſels-
ues haue geuē me occation inough to tawnt
them ſharply / yff I could. For ſome of them
haue ſayd / that thei wold rather ſuffer them
ſelues to be torne in peces / thā thei wold con-
ſent that any part of the maſſe ſhuld be alte-
red or abolifſhed. And again a nother of the
ſayd / Priſtes were neuer good / and that we
ſhuld ſuffer the vnreformed. And both theſe
that thus ſaid / were biſhops and ſpecial pil-
lers of theirs. And as their conſciences and
wordes are / euen ſuch dowtles are the con-

Preſties we
re neuer
good.

sciences and wordes of the rest. Seing ther
for thei beare witnesses of them selues/ that
thei be such desperate wretches and will so
continewe/ and wil rather be borne than ceas
se from their blasphemyes/ I shuld doo them
great wrong both before god and the world
iff I shuld name them otherwise than thei
name them selues. Therefor iff I shuld call
them most holy/ most honerable/reuerend or
worshipfull fathers / no man shuld knowe
who I ment: No thei them selues shuld not
knowe of whom I did speake/ because thei
knowe no such names. Therefor my tawnt
ting is no tawnting at all/ no more than
whan I call a Peare/ a Peare/ or an Appell
an Appell. And to make an end of thes hor
rible masse matters/ how wil any man be abs
of saintes. le to beare vpon his neck the detestable Idol
latry of honoring and worshipping of sain
tes / not content to prayse god in them / but
thei make very goddes of them. And the most
noble virgin Mary / the mother of Christ/
thei sett euен in Christes place / ymagining
Christ to be a seuere Judge / and making the
simple and weake consciences byleue Christ
to be a tirane / so that thei haue vtterly pluckt
all trust and affiance from Christ. Can any
man denye this to be trewe? haue we not all
proued and tryed it to be trewe? And iff any
man wold denye it/ are not the bookeſ of the
lowſy

lowsy fryre obseruantes and of the black fry-
ers also to be sene / which are stufed full of
such Idolatry? As the bookeſ of our ladyes
psalteries/ of Stellaries/Rosaries/Coronaries
and ſuch like deueliſh trassh. And here I wil
reherfe a ſtory that hapned at Augſpurg/
that all men may ſee vpon what growne their
bilde their ydolatry and ſuperſtycion. In the
diſcourse of the article of iuocation of ſaints
/ D. Eckius alleaged a text owt of the
xlviij. Chapter of Gen. where the lord ſpea-
king of Jacob/Ephraim & Manasses/ ſaith
thus / And my name ſhall be iuocated ouer
thes Childern. And aftter many wordes of
maſter Philip Melanthon/ maſter John
Brentius hapned to ſay / that there was not
one word in all the ſcripture to be found of
the iuocation of ſaintes. Then ſtept Coch-
leus furth like a profound clark to help the
matter / and ſaid / that there was nothing in
the old teſtament to proue the iuocation of
ſaintes/Becauis there were no ſaintes in he-
uen whan the old teſtament was written: but
thei were all at that time in Limbo Patrum.
With that Johannes Friderich duke elector
of Saxo/ which hard all their reaſoning/ ſaid
thus unto Eckius/ there hath Cochleus an-
ſwered your teſt that you alleaged owt of the
old teſtament.

So ſure are theſe noble doctoſ of their doctoſ

H

trine / and so well doo thei agree to gether /
that one of thē saith / there is nothing in the
old testament to proue the iuuocation of saincs
tes with / And another alleageth auctoritie
owt of the old testament to proue it : As
though we knewe not that god wrought all
the miracles whiche were done in the old testa
ment / for Abrahams / Isaackes and Jacobs
safe (as he hym selff off tymes doth testifie)
and not for any saintes safe in the newe testa
ment. And from whens doo thei fetch their
profes to proue their doctrine trowe ye zowt
of noble auctors I warant yow / euē owt off
old barbaros dunses. I redd ones in a booke
off theirs / which was a booke of Moraliza
cyons / how the virgine Mary ought to be
worshipped with offrings and gyfftes. And
why? Mary / for this caus. There was ones
a thefe which was one that robbed by the
high waye / which never did good all his life
long / sauing that he hapned ones by chance
to come in to a churc̄ vpon candlemes daye;
where / seing the peple offering mony and
candles vpon the altare / he offered there also
as other did. After that the same thefe was
taken for robry / and hangen. Whan he was
dead the deuels wold haue had his soule to
hell. But there was a good angel that with
stode thē / saing vnto the deuels / why wold
ye take this man a way / seing ye haue nothing
to doo

to do with hym nor no power ouer him: The
deuels made answer agayne and said: He
hath done moch euell and mischefe / and ne
uer did good in all his life. So thei went to
gether before the iudgement seate of god/ And
there the deuells accused the thefe / that he
had never done any good. Thā the good ans
gett brought furth the cross penny/to gether
with the candle / which he had offered vpon
the altar. Upon that/the iudge gaue senten
ce/that the theffe shuld defend him selff aga
inst the deuels. And the angel gaue him this
cowncell/ that he shuld take the peny in the
lefft hand in the steade of a buckler/ And the
candle in the right hand in the steade of a
sword / and so to fight with the deuels/ and
to stryke nothing but crosse strokes at them.
And so he did / and by that meanes chased a
way the deuels. After that/the sowle came
to the body againe / and was taken from the
gallows / and the man lyued afterward ves
try honestly. Hæc ille.

Who wold cuer haue bileyued that thei had
had such strong reasons to proue their doctrin
e with / iff we had not their booke for wit
nesses : Yea / the monkes/ fryers and pristes
haue stuffed their booke ful of such beggerly
fables to bleare and blind all christendome
with. And there was never yet any Pope/
Bisshop / nor Doctor that euer fownd fawt

with such geare: But now that men preach
Christ to be the only sauour of all mankind/
thei rage and rauue as though thei were besy-
des them selues. Whan men preached that
A cādle or a peny offered vnto our lady/was
of such force that it could deliuer an vnrepē-
tant w̄etch and murtherer / both Christ and
faith sett a part / and cowld chace awaie the
deuell: Whan men thus preached / I say/
Blaspheming / and as it were/ treading vns-
der their fete / the passion & merites of christ/
than were all sermons good and catholike/
and than were no heretikes in the wo:ld/ic.
Doth not this well verifie the Bysshops
saing/ That priistes were never yet good:

Well let vs yet reherse somewhat more of
their stufce: How will any man be able to bes-
are vpon his conscience the intollerable vio-
lence and force whidh thei haue wrought vns
to all the world with their eare confession/
wherewith thei haue brought infinite sow-
les to desperaciō/ and haue rebbed and spoys-
led many sorrowful hartes of all christen com-
fert: for like very traitors/ and abhominable
wretches thei made no maner of mēcion nor
spake never a word of the trewe vertu and
powr of the feies/no: of faith/but forcyd on-
ly vpon the tedios and intollerable torment
of particular nombring and rehersing of sins-
nes/and of doing iust penaice and impossible
satis-

satisfaction therfor. And vnto such enumera-
tion and satisfaction (as a wort of their
own) thei ascribed the purchessing of gods
fauor and of euerlasting saluacion: so that
Christ might goo playe him as one that had
nothing to doo with that matter. And thus
thei ledd and kept men quyte from christ/and
taught them to put their trust in them selues
and in their own and other mennes workes
and desertes. And in all their doctrine there
is not one sillable/be it never so little/ nor one
tittle never so small/ wherein christ is not de-
nyed and blasphemyd/ and the trewe faith in
him most shamefully slandered and assaul-
ted/ and the weake hartes and consciences of
simple peple forced to impossible things and
to desperacion.

And so/and no otherwise/ shuld the right Antichrist.
Antichrist doo/ that/ according to his name/
he might teach and lyue manifestly inough/
contrary to Christ: And to exalt him self abo-
ve god and his word. Which thing we see to
be more manifestly and apparently verified
in the papacy / that is in the popes gouernes-
ment/ than any man can comprehend. And
yet there is no repentans for all this geare/
but thei rather defend and mainteyne that
confession of theirs / and wold besides/ that
euery simple subiect shuld by his obediece ad-
ayde be partaker of the sorrow/misery/and des-

speracion / that the same confession bringeth
with it.

And yet this is not all / but who so euer
thow beyst that shalt ayde or obey them in
their proceedings / thow shalt make thy selff
partaker of the greuos misery and detestable
abuse of their Curse and Excommunicacion.
Whiche abuse only / if there were no more but
that / hath worthily deserued that al men shuld
wisshe the papacy to sink and to perisse / moch
lessh to shewe any obediece or to minister any
ayde whereby it might be maintained. How
hath the pope ruffled and plaied Rex regum /
with that thonderbolt of his curse and excom-
municacion / against emperors / kings / and
against all the world: Yea against god hym
selff and his holy word. For what so euer the
deuell had putt in his mind / that must god
forward and be accepted as right and law-
ful. What warres and effusion of bloode hath
he caused therethow in the world: Yea
who is able to reherse all the abomination
that it hath bredd: What so euer the pope
wold haue to be sinne or to be called sinne /
that must nedes so be. And what so euer ples-
ased hym to be named good and godly / that
must nedes so be. So that he must be a most
dredfull lord ouer the whole world / ouer bo-
dy and soule / landes and goodes / ouer pur-
gatory / ouer hell / ouer the deuel / ouer heauē /
euer

ouer angels/ouer god/ & ouer all together.
Heauē was open / or shutt/ to whom so euer
it pleased him: And so was hell likewise.
Whom so euer it had pleased hym/ shuld haue
kept or lost his body/ goodes/estimacyon/
landes/herytage/wyfe/childern/house/mo-
ny and all such things. Yea iff this abuse of
the keyes had not bene/what had the papacy
haue bene: And all this haue thei done of ve-
ry willfulnes and force (against all right and
reason) even for very pompe and for their
bellyes sake/ misusing/ most wretchedly/ the
holyname of god / for the maintenance thes-
reoff. for vnder the name and pretēse of god
haue thei wrought al their detestable misches-
se and tiranny. for the which thei neuer ones
mynde to repent / but like obstinate beastes
continewe still in their wickednes defending
and maintaining it / what so euer any man
hath said or writton neuer so truly there agas-
inst. It were little wonder/ iff heauē and earth
shuld open or utterly burst for such abhomia-
nacion/or that god wold suffer such continua-
all wretchednes / spyte and misbebauor/ any
longar vnreuenged. I think that iff the great
turf knewe him selff to be so wicked and such
a wretch/ as the papistes knowe them selues
to be desperate caytiues / he wold not be so
obstinate/ nor so desperately and spitefully
defye god with his abhominacion. And I

The papis
stes boast
of them sel
mes.

The pope
foloweth
the deuell.

Relikes.

Pilgrima
ges.

think also that the great turke wold never say/
We turkes were never good/ As the papistes
shame not to make their boast/ saing/ We
pristes were yet never good. But it is the ves
try deuell that possesseth them / who knoweth
his workes to be naught and therfor defens
deth them the more earnestly. And so doth the
pope and his adherentes. Were it not well
done now of the (what so euer thou beyst/ if
thou hast any christen blood in thy hart) to
help with thy obedience/ to ayde or mainte
ne such arrant sowle murtherers:

And what shall I say of their damnable/
deuelissh/lieng and fals relikes and pilgrima
ges: Lord god what deuelissh crafft haue
thei vsed therewith: Deade bones and rotte
ragges haue thei made the peple bileyue to be
the bones and vestures of holy saintes. And
with such deuelissh subtiltye haue thei sedu
ced the simple sowles and persuaded them to
ron hether and thether to visyte and to kisse
their rotten relikes. And this geare is main
tained of the pope/bishops/pristes/monkes
and frires/to be godly and holy/and all with
crafft to pike mens purses/to robbe and spo
le them of their mony and goodes vnder a
clooke of holines/to mainteine their ydle bel
lies therewith. And it might the better haue
gene borne/ iff thei had not therewith led the
peple utterly from christ and taught them to
put

put and fise their trust / and to buyld their saluacion in such worfes of their own inuencion.
For there was none that euer sought any reliſe / or pilgrimage / but that did put his trust
and affyās of saluacion therein / contemning
Christ and the trewe faith in hym as a thing
of no importans. And this contempt and ve-
ter renowncyng of Christ and of the trewe
faith in hym / haue the papisticall biffhops
and priyestes not only neuer spoken against /
but also thei had a pleasure and delight ther-
in / and procured pardon for such as did ly-
leue in such beggry / and so pylled and polled
all the world to fedde and pamper them selues
in ydlenes.

Christ speaketh of an abhominacion in the
holie place / If the Papacy be not such an ab-
hominacion / let euery man iudge / that hath
any indifferēt iudgement. Not only for vsing
of such abhominacions as I haue rehersed /
but specially for maintaining of the same and con-
tynewing in them so desperately. For by that
meanes thei doo not only sinne in very deede
against them selues / but also thei confirme
that sinne of theirs with vnrepentance / whe-
reby it becommeth a sinne against the holie
goost which is the most highest and most greuous
and heuy sinne that can be. For the the papi-
euell him selff can committ no higher nor stes / ad
more greuous sinne. Now see / thes are the yea-
the deuile
are like.

ly rutterfyns that will be lordes and controllers ouer gods word/ and which dare attemptes hipecti to moue vs to recat and renoufe our doctrine/

tes.

And to reuerence and receiue all thes abhominaciōs for the wordes and workes of god.

And as for them selues/ to remayne vnreformed/what els? And in nowyse to admitt any newe alteracion / Beware of that how so ever

The papi= thei doo. Thei speake and prate moch of styr= tes ad no ring vp of sedicion and vprour/ But iff this

iother/are doing off theirs be not the next way to styrre he stirrers vp sedicion and vprowr/ I can not tell what

pp of vp= can more styrre vp sedicion and vprour. Yea our ad se= what can more prouoke the pestilence / extre=

usion. murther / and all the plages and vengeance

tes are the of god vpon our neckts than thes mischeuous

ccasion of abhominacions that I haue reckened? I say ll plages and wil abide thereby/that nothing so moch.

nd of all Here must I leaue vnreherised/for auyding

misery in of tediosnes / a nomber of abhominacions

the world. which I haue not yet spokē off/ as vowes to

pilgrimages / brotherhodes / byeng and sel=

ling of their workes/ and of their cowles and such lyfe.

Now to the third and last cause/ why no man ought to ayde or obey Emperor/king/or prince in this case: Which is this. If thou shuldest aby or aide the emperor/or thy king/

prince or magistrate in such case/ffor as moch

as thei mind by such p:ocedings of theirs to
stablish Antichristes kingdō / thou shalt not
only by thy obediēce and ayde / make thy selff
partaker of all thes abhominaciōs before res-
hersed / but thy obedience and ayde also / shall
serue and help to subuert and to roote owt all
the good that hath bene done or wrought by
the gospell. For thes archcaytives are not con-
tent to mainteine thes abhominacions / but
also thei labo: all that thei can utterly to abo-
liss h and to roote owt for euer all the goodnes
which the doctrine of the gospell or the precas-
chers and professors thereof haue taught /
wrought or brought to passe.

This cause comprehendeth moch matter in
it / and is a very weighty caus. For the doctri-
ne of the gospel which hath bene ernestly pres-
ached and taught by vs / hath wrought moch
good / thankes be vnto god therfor. For beso: What go-
re the doctrine thereof was preached and od hath b:
taught by our brethern / no man knewe what ne done b:
the gospell ment. Vlo mā knewe what Christ the prea-
was. Vlo man knewe what baptisme / or pe: chīg of th:
nance was. Vlo man knewe what faith or gospell.
good workes were. Vlo mā knewe what a fa-
crament was. Vlo man knewe what flessh or
Spirite was. Vlo man knewe what the x. cōs
mandementes / what the lordes praycr / or
what the credement. Vlo man knewe what
prayer was. Vlo man knewe how to beare the

The papistes boast
of them selues.

The pope
followeth
the deuell.

Relikes.
Pilgrimes

thinke also that the great turke wold never say/
We turkes were never good/ As the papistes
shame not to make their boast/saing/ We
pristes were yet never good. But it is the ves-
try deuell that possesseth them / who knoweth
his workes to be naught and therfor defens-
deth them the more earnestly. And so doth the
pope and his adherentes. Were it not well
done now of the (what so euer thou beyst/ if
thou hast any christen blood in thy hart) to
help with thy obedience/ to ayde or mainteine
such arrant sowle murtherers:

And what shall I say of their damnable/
deuelissh/lieng and fals reliques and pilgrima-
ges: Lord god what deuelissh craft haue
they vsed therewith: Deade bones and rotte
ragges haue they made the peple billeue to be
the bones and vestures of holy sainctes. And
with such deuelissh subtiltye haue they sedus-
ced the simple sowles and persuaded them to
ron hether and thether to visyte and to kisse
their rotten reliques. And this geare is main-
tained of the pope/bisshops/prystes/monkes
and frires/to be godly and holy/and all with
craft to pike mens purses/to robbe and spoile
them of their mony and goodes vnder a
clooke of holines/to mainteine their ydle sel-
lyes therewith. And it might the better haue
bene borne/ iff they had not therewith led the
peple utterly from christ and taught them to
pur-

put and fite their trust / and to buyld their saluacion in such worfes of their own inuencion.
For there was none that euer sought any reliſe / or pilgrimage / but that did put his trust
and affyās of saluacion therein / contemning
Christ and the trewe faith in hym as a thing
of no importans. And this contempt and ve-
ter renowncyng of Christ and of the trewe
faith in hym / haue the papisticall biffhops
and prystes not only neuer spoken against /
but also thei had a pleasure and delight ther-
in / and procured pardon for such as did ly-
leue in such beggry / and so pylled and polled
all the world to fede and pamper them selues
in ydlenes.

Christ speakeþ of an abhominacion in the
holie place / If the Papacy be not such an ab-
hominacion / let euery man iudge / that hath
any indifferēt iudgement. Not only for vsing
of such abhominacons as I haue rehersed /
but specially for maintaining of the same and con-
tynewing in them so desperatly. For by that
meanes thei doo not only sinne in very deede
against them selues / but also thei confirme
that sinne of theirs with vnrepentance / wher-
by it becommeth a sinne against the holie
goost which is the most highest and most greuous
and heuy sinne that can be. For the the papi-
euell him selff can committ no higher nor stes / ad
more greuous sinne. Now see / thes are the yow the deuile

ly rutterfyns that will be lordes and controllers ouer gods word/ and which dare attemptes hipecri to moue vs to recat and reuoke our doctrine/ And to reuerence and receive all thes abhominaciōs for the wordes and workes of god. And as for them selues/ to remayne vnreformed/what els? And in nowyse to admitt any newe alteration / beware of that how so euer the papiſ thei doo. Thei speake and prate moch of styrres ad no ring vp of sedicion and vprour/ But iff this other/are doing off theirs be not the next way to stirre he stirrers vp sedicion and vpronr/ I can not tell what op of vp= can more styrre vp sedicion and vprour. Yea our ad ſe what can more prouoke the pestilence/ extreacion. me dearth/ the inuasion of the turk/warres/ The papiſ murther/ and all the plages and vengeancē tes are the of god vpon our neckts than thes mischeuous occation of abhominacions that I haue reckened: I say all plages and wil abide thereby/that nothing ſo moch. And of all Here must I leauе vnreherſed/for auoyding misery in of tediosnes / a nomber of abhominacions he world. which I haue not yet ſpokē off/ as vowes to pilgrimage / brotherhodes / byeng and ſelling of their workes/ and of their cowles and ſuch lyfe.

Now to the third and last cauſe / why no man ought to ayde or obey Emperor/king/or prince in this caſe: Which is this. If thou ſhuldest obey or aide the emperor/or thy king/ prince or magistrate in ſuch caſe/ffor as moch

as thei mind by such procedings of theirs to
stablish Antichristes kingdō / thou shalt not
only by thy obediēce and ayde / make thy selff
partaker of all thes abhominaciōs before res-
hersed / but thy obedience and ayde also / shall
serue and help to subuert and to roote owt all
the good that hath bene done or wrought by
the gospell. for thes archcaytives are not con-
tent to mainteine thes abhominacions / but
also thei laboz all that thei can utterly to abo-
liss and to roote owt for euer all the goodnes
which the doctrine of the gospell or the preas-
chers and professors thereof haue taught /
wrought or brought to passe.

This cause comprehendeth moch matter in
it / and is a very weighty caus. for the doctri-
ne of the gospel which hath bene ernestly pres-
ached and taught by vs / hath wrought moch
good / thankes be vnto god therfor. for befo-
re the doctrine thereof was preached and od hath b-
taught by our brethern / no man knewe what ne done by
the gospel ment. No man knewe what Christ the prea-
was. No man knewe what baptisme / or pe- chīg of the
nance was. No man knewe what faith or gospell.
good workes were. No man knewe what a sac-
rament was. No man knewe what flessh or
Spirite was. No man knewe what the x. cos
mandementes / what the lordes praycer / or
what the credement. No man knewe what
prayer was. No man knewe how to beare the

.crosse / or how to take affliction / nor yet how
to cōfort hym selff in any aduersitie. **N**o man
knewe before / what the trewe office of a mas-
istrate was. **N**or **N**o man knewe what the
state of holy matrimony was. **N**o man knewe
what was the office of parentes towardes
their childern / of masters & mistressis towar-
des their seruantes and maydes nor yet of
Childern / seruantes and maydes towardes
their parentes / masters and damis. **N**o man
knewe before what the deuell or what the
world was: What life or death was. **N**o man
knewe rightly what was sinne / or what was
vertu / nor yet what forgiuenes of sinnes
was / nor where to be sought. **N**o man knewe
what God was. **N**o man knewe what
it was to be a Bisshop / or what it was to be a
pastor and to haue charge of sowle. **N**o man
knewe also rightly what the church was nor
what auctorite it had. **N**o nor no man knewe
what it was to be a christiane. Shall I
say all together in fewe wordes: **N**o man knewe
any thing at all / that euery true christias-
ne ought to haue knowne. for the pope and
the papistical assis had blinded all the world
and oppressed all me with ignorance. I may
well call them Assys / for thei are very grosse
and vnlearned Asseheades in all matters of
Christen religion / in dede. for thei knowe / or
at the least thei will knowe nothing els but
that

that the saluacion of men and wemen dependeth / vpon monkes & fryres & such like / and vpon their workes and merites and not vpon chrest at all. Whereas the doctrine which we haue taught / hath brought to passe / that dysuers men / wemen / and childern / thankes be vnto god / knowe the prynciples of Christen religion and how all men ought to byleue / how to praye / how to take the crosse / how to lyue and how to dye. The trewe vnderstanding of thes & many other articles hath bene opened thorow the diligence of our preachers. The trewe vse also of the lordes table and of the font wherein all peple are consecrated vnto god thorow baptisme / hath by our preachers & teachers bene brought to light / so that all men / thankes be to god / may see in their order the very right forme of a christen church. All this shalt thou helpe / thorow thy obedience / to subuert and to condemne / who so cuer thou art that shalt obey them in their proceedings. And furthermore also thy ayde and obedience shall serue and help to burne and destroye the old and newe testament in our mother tong / the holy psalter and other bookees of godly prayers in our mother tong / and all other good bookees and most godly and necessary workes which our preachers and teachers haue written / as the papistes them selues can not denye.

And thy obedience shall also serue and help
to this that no man from hensforth shall kno-
we the x. commandementes / the articles of
the christen faith / The lords prayer. (For so
was it before the doctrine that we p:ofesse
was preached.) And thy obedience shall ser-
ue likewise that no man shall hereafter lerne
any good instructions of baptisme / of the lor-
des supper / of faith / of the gospell / of the tre-
we christen libertye nor of any other godly ar-
ticle. Item thy obedience shall serue and help
that no man may put his trust and affyans
rightly vpon Christ. And yet more than this
it shall also serue and help / that men shall put
that trust and confidence that is dewe unto
Christ only / in the workes and merites of mo-
xes / fryers and pristes / and that they shal by
their merites and cowles at the howe of their
death. Thow shalt help therewith also that
in the place of holy matrymony / thy nacyon
shall be filled with the hozedom and fornicas
cyou and other filthy and vnnaturall sinnes
of pristes and votaryes. And yet further by
helping with thy ayde and obediēce to mains-
taine their abhominable marchandise which
they make with their ydolatros masse sacrific-
ce / thow shalt make thy self partaker of all the
couetosnes / robbery and thefft wherewith they
haue gotten all their possessyons. And what
shall I say more? Thow shalt help therewith
vterly

utterly to subuert Christes word and whole
kingdom / and to restore / and mainteyne the
deuyls kingdom. For that thing doo the mis-
scheuous caytives the papistes / and the au-
tors of thes proceedings / mind to doo. Thei
are Antichristes ministers / and therfor thei
can minde nor doo nothing but that which
is contrary to Christ. Specially in the chese ar-
ticle of our saluacion / which is this / that our
hart / comfort / and affians of saluacion shuld
rest only vpon christ and not in any wokes of
our own / that is to say / that we shuld byleue
to be sauued and to be delyuered from our sins-
nes / and to be made rightuos only thorow
trewe faith / as it is writtē in the x. to the Ro-
manes / with the hart doo we byleue vnto
rightuosnes. This article I say / wil they in
no wise suffer. And we can in no wise forbeas-
re it. For take this article a way / and than tas-
ke a way the churck. For without this arti-
cle / no error can be refisted. For as moch as
with owt this article christ wil not nor can not
be with vs. For this is the article that must de-
clare and open Christ vnto vs. For this artis-
cles sake / hath the world oft bene plaged / tho-
row the Synnesflood / thorow great tempe-
stes / thorow warres and diuers other kindes
of plages. For this articles sake was Abell
murthered and many other martirs. And yet
it remayneth and shall remayne / lett the ads

uersaryes doo / and practise what thei will/
this article shal remaine / whan thei shal goo
to wrack and periss^h in the pytt of hell.

Now lett all men well consider with them
selues / and looke wel abowt them selues / If
their ayde and obedience shall help and serue
to restore all the abhominacions off the papi-
stry / thei shall make them selues partakers of
all the blood that hath bene shedd thorow
the papistes from the death of Abell tyll this
day / or that hereafter shall be shed by them.
And moreouer / iff their obedience and ayde
shall serue to the rotting owt and subuersion
of Christes gospell and of his whole king-
dom / and to the setting vp and maintaining
of the deuels kingdom / lett them take hede
what will bethe end thereoff at length / and
with what consciences thei will stand before
god at his iudgement seare.

And besides al this to make an end / who so
euer shall ayde and obey them / his ayde and
obedience shall serue to bring alienes which
shall ouerron his naturall contry / most shas-
mefully defyle & abuse honest wifes / widos
wys and virgins euē before the facys of their
husbandes / parentes and frindes. Thei shall
also robb and spoyle me of their goodes / lan-
des and heritage / and diuide and bestowe
them at their pleasure. No tong is able to res-
herse the hōd̄zeth part of the misery that shall
happen

happen iff the papistes and the magistrates
that are ledd by them may bring their proces-
dings to passe/both the nobilitie/the yemana-
ry and the whole communaltie shall be de-
stroyed for euer/their lawfull heires and pos-
teritie dyssinherited / & Alienes shal posses-
se the landes and inheritans of our awn-
ters. The awncient lawes of our nacion shall
be subuerted / and newe lawes establisshed.
All this and more than I can reherse / shal
thow be giltye off/before god and the world/
that all thy posterite shall rewte the day that
euer thei were borne / who so euer thow art
that shallt obey or ayde the proceedings that
are now attempted. Well/let no man say but
that he had warning ynough/in no wise to
obey or to aide/neither Rayser nor King/Las-
dy nor lord in such case. Iff thei will take and
folowe such warning and admonicion it is
good: Iff thei will not/the more perel/dāger
& harme shall be theirs. Thus moch hath
my duty to my natural cōtry borwden me to
write vnto my dere contrynen for a faithfull
admonicion and cowncell for them/not to
styrre or to prouoke them to any vnlawfull
uprow or sedicion/but to instruct them that
thei ought in no wise to obey nor to ayde the
sworne aduersaries of the son of god and of
their naturall contryn (borne to worke misches-
fe) in such proceedings as thei goo abowt.

B.

And iff thei shuld be forced by violence to the
obedience of such vnlawful things / that thei
may by all lawes defend them selues against
such magistrates / euen as against most vio-
lent tyrannes and bloodhowndes.

To the pa-
pistes.

And now to yow ye papistes / for a conclus-
sion / yff ye can with truth reproue or denye
any thing that I haue written in this admoni-
cion / let me heare it / and I shall make fur-
ther profe thereof if nede shal so require. And
lett the peple freely reade this my admonicion /
and than lett the blindest of the be iudge bes-
twene yow and me. But iff I haue herein
written nothing but truth / than forbyd all
men to reade or to haue in their handes this
admonicion / that all the world may knowe
that ye are the very same of whom I haue
spoken therein / and that ye are affrayed that
your workes shuld come to light. But yff ye
forbid this / dowt ye not but thei shall haue
a nother more ernest / wherein your detestab-
le abhominacion and your deuelissh practy-
ses shall be a litle better descriybed and pains-
ted. forbidd it iff ye will.

A priauer to be sayd of all
trewe christianes against the pope
and all the enemyes of Christ and
his gospell.

O Lord/ Allmighty god and heauely fa-
ther/we haue verily well deserued that
thow shuldst ponissh and correct vs.
But we besech the most gracios fa-
ther / that thow wilt ponissh and correct vs
thy selfe favorably and with mercy and not in
thy fury and indignacion. It is better for vs/
o lord / to submitt our selues vnder thy rodd
and correctiō and to yeld our selues in to thy
bandes than in to the hādes of men or of our
enemies. for great is thy mercy. Against the/
o lord / haue we sinned / we haue not kept thy
word and commandementes/we haue done
euel in thy sight. But we haue done nothing
for the which the deuel or the Pope and his
ministers ought iustly to correct vs/ neither
haue thei any auctorite to correct or ponissh
vs. But thow maist vse them as thy terrible
roddes against vs / for as moch as we haue
sinned against the/and therewith worthyly
deserued most greuous ponishment. **N**oo/
Lord/ we haue done no offence for the which
thei ought iustly to ponissh vs. But this is
their seling that we shuld most blasphemous-

ly sinne and offend against the as thei doo.
That we shuld disobey the for their pleasures/
and blasphemē the/ and committ ydolatry
and supersticion/and bileyue in fables and
false doctrine and religion as thei doo. And
so that we wold sooo doo/ thei care not what
whoredom/murther/theft/filthines or what
other abomination so euer we did other wi-
se. But this is all the sinne which we haue do-
ne against them/that we professe and confess
the which art our god and father/with thy
son our saviour Jesus Christ/ and the holy
gost/to be the only trewe god. for if we wold
forsake and denye the and thy word which
thow hast renelyd vnto vs/ both the deuell
and the Pope with all their ministers wold
lett vs alone and suffer vs to lyue in rest.

Wherfore thow mercysfull father and most
ernest iudge ouer our enemies/cast thine eies
vpon vs. for thei are thy enemyes more than
they be our enemyes. And in that thei perse-
cute and vexe vs/thei persecute and vexe the.
for that word which we do professe and bie-
leyue/is not ours but thyne: and all to gether
is the working of thy holy goost in vs. Which
thing the deuell & the Pope with such other
enemyes of thyne can not abyde. But thei
wold be our god in thy place/ and in steade
of thy word/thei wold establissh lies. for the
pope in steade of the most precios sacrifice &
obla-

oblacion of thy son̄ Jesus Christ / wold stabſ
lifſſ & ſett vp the fayned ſacrifice of his own
inuencion / the detestable and abhominable
maſſe / and other falſ and wicked articles con‐
trary to the trew doctrine of thy word. Where‐
refor awake and aryſe / o gracioſ lord god /
and ſanctifie thy name in vs / which they doo
moſt abhominably blaſphemē and diſhonor.
Stregthen and increase thy kiŋdom in vs /
which thei goo abowt to ſubuert. And work
thy will in vs which thei reſiſt and will not
ſuffer. But thou / O Lord / ſuffer vs not
to be troden vnder fote and to haue an ouer‐
throwe of them which ſeeke not to poniff
or correct vs for our ſinnes / but rather that
thy name / thy word and workeſ ſhuld not be
had in remembrance among vs / but utterly
quenched / that thou ſhuldest no more be a
god / nor no more haue any flock or peple to
prayſe / professe and confeſſe the. For thei caſt
awaye thy word / and ſett vp their own inue‐
cions. Thei ſubuert the trew uſe of thy ſacra‐
mentes / and ſett vp Idolatros ceremonyes.
Thei baniff and kepe in priyſon the trewe
preachers of thy worde and ſend a brode fal‐
ſe teachers / belly goddes and ſhameles hi‐
potytes. Thei mind utterly to ſubuert thy truthe
and all godlynes and to plant all hi‐pocrify
and abhominaciō. Wherfor good lord of thy
mercy abate thou their pryde / affwage thou

their malice/ cōfowend and disappoint thow
all their diuyses and practyses/ deliuer thy
turtell doue/thine elect/o wt of their handes:
that thei and we all being preserued thorow
thy defence from all such perels and dangers
as thei practise and diuise against vs/may
glorifye thy name which art the only preser-
uer of all that trust in the thorow thy dere son
Jesus Christ/Amen.

O lord Aryste/ help and Deliuer thy peple
of Ingland for thy names sake.

O lord defend thy elect peple of Ingland
from the handes and force of thy enemyes
the Papistes.

O lord graciouly looke vpon the affliccions/
sorowes/ and necessytyes of thos that
doo truly professe and bileyue thy word/Amen.

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With the most graciou licence
and priuilege of god almighty/Ryng
of heauen and erth.

